Aid to Common Prayer.

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AID

TO

The Book of Common Prayer.

ITS ORIGIN AND HISTORY

AND

OTHER INFORMATION

CONCERNING

The Services of the Church.

WITH AN APPENDIX

OF

"THE CHIEF CHRISTIAN EMBLEMS"

AND

"A GLOSSARY OF ECCLESIASTICAL TERMS."

BY RICHARD A. ROGERS.

BELFAST:
W. AND G. BAIRD, PRINTERS,
ROYAL AVENUE.

" —— Let my due feet never fail
" To walk the studious cloisters pale,
" And love the high embower'd roof
" With antique pillars massy proof,
" And storied windows richly dight,
" Casting a dim religious light ;
" There let the pealing organ blow,
" To the full voiced choir below,
" In service high, and anthems clear,
" As may with sweetness, through mine ear,
" Dissolve me into ecstasies,
" And bring all heaven before mine eyes."

(Il Penseroso), MILTON.

To the Memory of

HIS GRACE

THE LATE MOST REVEREND ROBERT,

ARCHBISHOP OF ARMAGH,

LORD PRIMATE OF ALL IRELAND AND METROPOLITAN

THIS ATTEMPT TO COMMUNICATE A BETTER KNOWLEDGE OF

THE HISTORY OF THE BOOK OF COMMON PRAYER

IS AFFECTIONATELY DEDICATED,

AS AN HUMBLE TRIBUTE TO THE WISDOM AND FAITHFULNESS

BY WHICH HE GUIDED THE CHURCH OF IRELAND

THROUGH MANY DIFFICULTIES.

THE PALACE,
ARMAGH.

My dear Sir

I will gladly accept
the dedication of your
most useful book,
& I am glad to find
[illegible]

PREFACE.

It is our happy lot to be members of a Christian body whose Liturgy is the most Scriptural and sublime composition in the world, and it has been acknowledged to be such by members of other Communions. But its effect is exceedingly diminished by the *negligence* and *indifference* of many by whom it is used; and it is a conviction of this lamentable fact that has induced me to undertake this little work.

We have large books, and perhaps a few of moderate size, upon the subject; but we want something simple in plan and published at a price to be within the reach of the majority of the church-going public. It is greatly to be regretted that, while there is abundance of little works to be found in every bookshop on almost every subject which one can think of, there is an absence of any such as I speak of.

I have made an humble effort in the following pages to do what others might have done better, but what has been altogether left undone.

There is no pretence of originality in this little work. The various forms, etc., are for most part adaptations or extracts, and little belongs to the Compiler but a few words and phrases and the string which binds the whole together.

I have often felt the want of some work sufficiently short and simple to ensure its being read by those who have neither time nor, it may be, capacity for the more massive and erudite works of our standard divines. There are those in almost every Parish whom we desire to conciliate or inform, but to whom it would be useless

to recommend deeper works. They may, however, be induced to read a pamphlet like the present, and it was the failure to find such an one already made to hand that led me to prepare this.

The still too prevalent neglect of training and instructing the young, and even those of mature age, in the principles of their own Church, and shewing them its entire harmony with the Bible, is doubtless the cause why so many become in after life *the prey* of every Theological adventurer.

This could hardly happen if they knew the *reason* they have to love their own. In the hope of winning back some of these "Christians unattached," and with the design of arming others against the danger of being ever led away, this effort is now sent forth.

When people use their Prayer Book intelligently, understanding what they read, knowing the sources from which it is derived, perceiving its entire harmony with Scripture, and feeling its adaptability to their own wants, then they will learn to value and to love it.

R. A. R.

DONAGHADEE, Co. Down,
February, 1894.

For many of the statements in this compilation I am indebted to such works as "Proctor on the Prayer Book," "Dean Goulburn's Lectures," "Freeman's Principles of Divine Service," "Sadler on Church Doctrine," "Boyce's Manuals for Teachers," "Butler's Analogy," 'Jeremy Taylor on Religion in his Life of Christ," "Congregation in Church," "Prayer Book Interleaved," "Fuller's Church History," "Helps to Study of C. P. Calendar of P. Book," and from other detached sources too numerous to mention.

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"Clog Almanack or Runic Calendar."

(Engravings of two specimens from the Bodleian and Ashmolean Museums.)

THIS Almanack was usually a square piece of Wood, containing three Months on each of the four Edges. The number of days in them are expressed by Notches: the first day by a Notch with a patulous stroke turned up from it, and every seventh by a large-sized Notch. Over against many of the Notches are placed on the left hand several Marks or Symbols, denoting the Golden Number, or Cycle of the Moon. The Festivals are marked by Symbols of the several Saints issuing from the Notches. The original meaning of the word *Runic* is *secret*, and probably the knowledge of these letters and their powers was confined to certain classes only of the people.

In times when there was neither Pen, Ink, nor Parchment, the bark of Trees and smooth surfaces of Wood, or soft Stone, were the usual depositories of these Symbols, hence the word *Writan*, now *to write*, but whose primary signification was to Cut or Carve, and hence the word *bóc*, Book, which recalls the beechen tablets on which they were inscribed.

The earliest runes, then, were cut in surfaces of Stone and Wood. The former case would comprise inscriptions on Rocks, Gravestones, and Weapons; the latter would be confined to the Wooden Tablets or Sticks used in casting lots.

The Book of Common Prayer.

Early Origin.

The Book of Common Prayer was formed by a compilation of *Old Materials*, and with a careful observance of the order of the several parts of the ancient Services.

Its construction can only be understood by reference to the earlier Forms from which it is derived.

It is an inheritance that has come down to us from the remote ages of Christianity, and originated in the Form of Worship that was used by the Apostles.

The greater portion of the Prayers have been continually used by our Church for more than 1,300 years.

Earliest Forms not Written.

From the Age of the Apostles downwards, some Form or Liturgy was always used in every branch of the Catholic Church. During the ages of

persecution these *Forms* were not at first committed to writing, but preserved by memory and practice. The period when they were first written was probably at the end of the third century.

Primitive Worship, Earliest Account of Sunday Service.

The Lord's Prayer was of course used from the time when our Lord Himself taught it.

Baptism was always administered as He commanded; and some simple form of Creed was probably recited from apostolic times by those who were admitted to Baptism. (See Tim. i. 13.)

No one can read the Acts of the Apostles and the Epistles of St. Paul without seeing that "the breaking of the bread" was the chief purpose for which the earliest Christians assembled on the first day of the week (Acts ii. 42-46, xx. 7; 1 Cor. x. 16); and as the celebration of Holy Communion was considered the most important act of worship, it was probably the first for which some fixed Forms were provided.

The earliest description of Sunday worship which we have is to be found in Justin Martyr, writing about A.D. 140.

These are the parts of which it consisted—

1. A Lesson read from the writings of the Apostles or Prophets.
2. A Homily upon it.
3. Prayers in which all the congregation joined.
4. Presentation of the Holy Elements.
5. Prayer and Thanksgiving.

6. Reception of the Elements.

7. Almsgiving for the relief of the Sick and Poor.

Here we have the outline of a Liturgy.

Rise of Various Liturgies.

In early ages the Bishop of each Diocese had authority to arrange such Services of Prayer and Thanksgiving. Hence there arose different Liturgies, marked by peculiar features, though all were based on a common original. Thus we have five Greek Liturgies of acknowledged antiquity, of which the earliest bears the name of *St. Clement*, while the others are called *St. James'*, *St. Mark's*, *St. Chrysostom's*, and *St. Basil's*. We have also the old Roman Liturgy, such as was used by Leo in A.D. 440, Gelasius in A.D. 492, and Gregory the Great in A.D. 590. There is also the *Ambrosian Rite*, *A.D. 374*, which is still used in the Church of Milan, and the *Mozarabic*, or Liturgy of Spain, which has a groundwork coëval with the introduction of Christianity into that country.

Liturgy.

This word denotes any public Service, religious or secular. In the present day *Liturgy* is synonymous with the "Book of Common Prayer."

In ecclesiastical writers, for any sacred function, and in an especial and strict sense for the "Eucharistic Office."

The genealogy of our Liturgy, as well as that of others, will be more clearly understood by a glance at the annexed Table :—

Primitive Liturgies.

These may be reduced to *four*, which appear to have been the parents of all that have been discovered.

I. The great Oriental Liturgy, which prevailed from the Euphrates to the Hellespont, and from thence to the Southern extremity of Greece.

II. The Alexandrian, being the Liturgy of Egypt, Abyssinia, and the country bordering on the Mediterranean Sea towards the West.

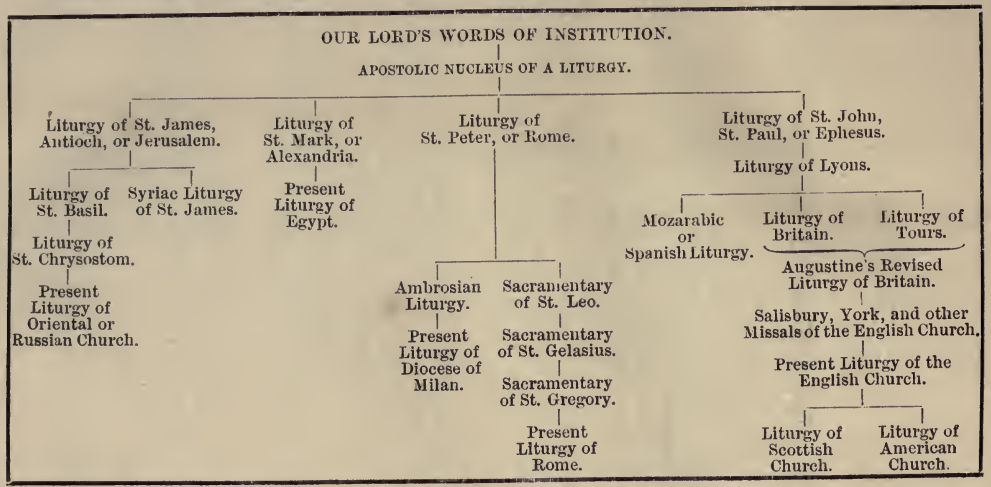
III. The Roman, which prevailed throughout the whole of Italy and the Civil Diocese of Africa.

IV. The Gallican, used throughout Gaul and Spain, and probably in the Exarchate of Ephesus until the fourth century.

We thus see that our Liturgy never came to us through the Roman Church, or through Roman sources.

We see, also, that it has been preserved to us through eighteen centuries, in all essential particulars the same as when it was first written, and that the oldest manuscripts of it are of equal antiquity with the manuscripts of the New Testament.

Table Shewing the Descent of the Principal Liturgies now used.



A.D. 590–747.

Early English Service Books.

Besides the Liturgies already enumerated, special mention ought to be made of the French Liturgy which may be traced to very early times, and is supposed to have been complied by "Cassian" from Eastern sources.

In early times there was a close and intimate connection between the Churches of France and England, and it was probably the Gallican Liturgy which was used by the early British Church till the end of the sixth century. At that period Christianity in England had retired before the heathen Saxon invaders, and had found refuge in the wild districts of Wales and Cornwall, in the Scottish Hebrides, and in Ireland.

In the year 597 A.D. St. Augustine landed in the Isle of Thanet, having been sent from Rome as a Missionary to the Saxons by Gregory the Great.

St. Augustine then adopted a new form of Service, and followed the principle upon which the Rituals of the Western Churches had been remodelled. He took for his groundwork the Form of Service then used in the South of France, but introduced certain details, which are traced to the Ritual as arranged by Gelasius and Gregory.

A.D. 747–1080.

Variety of Service Books.

Uniformity of Service, however, did not exist. The Bishops did not cease to exercise their power within their several Dioceses to order Rites and Ceremonies, nor did all the Churches, still less the Monasteries, follow the custom of a Cathedral. These causes tended to promote the introduction of *a great variety* of "Service Books," for there was no printing press from which copies could be printed, exactly alike. Each Book was written, mostly upon vellum, by the hand of a scribe in *Latin*.

Origin of "Uses."

So in process of time different *Customs* arose and became so established as to receive the names of their respective Churches. These customs were called *Uses;* hence we have the several "Uses" of York, Lincoln, Exeter, &c., and the most important of all—that of Sarum, compiled by Osmund, Bishop of Salisbury, about 1087 A.D.

A.D. 1085–1509.

The Mediaeval Service Books.

During the stage which extends from the mission of St. Augustine to the era of the Conquest, the main interest in the history of the Church gathers round the monasteries. From

these institutions went forth the great converters of the heathen tribes, who were strongly moved by the austerities and self-sacrifice that marked their lives. In course of time Kings and Queens lavished their wealth on the monastic houses, and the country became literally overspread by them. All the fairest spots in the land were assigned to them for their settlement, and "in every rich valley and by the side of every clear stream arose a Benedictine Abbey." In these establishments the day was divided between manual work, intellectual work or reading, and the service of God. For the regulation of the latter "canonical hours" were observed.

All Services were said *in Latin*, the language in which, down to the end of the fourteenth century, and even later, all public business was commonly transacted in Western Europe; but from very early times in England the Creed, the Lord's Prayer, and a few simple forms of devotion were published in the mother tongue for the use of the unlearned. Some of the simpler manuals were called "Hornbooks," because the leaves were protected by thin layers of horn. Larger and more expensive books were called "*Prymers*," and contained, as well as the *Creed and Lord*'s *Prayer*, the *Seven Penitential Psalms*, a *Litany*, and most of the *Prayers and Canticles, the Ten Commandments*, and the *Seven Deadly Sins*.

These books were, no doubt, of great use in teaching and keeping up a knowledge of the elements of the Christian faith.

Defects of Public Services.

The public services in Church became, as time went on, less and less fitted for the great body of the people, for (1) they continued to be said in Latin, even when it had ceased to be the language for ordinary business; (2) they were so numerous as to be hardly suitable for any but those whose lives were dedicated to religion; (3) they became more and more intricate, so full of little variations, so much broken up by the introduction of short passages from Scripture, versicles, and anthems, that they were not easily followed; and (4) they were accompanied with much elaborate ceremonial, of which the meaning was not always obvious.

For a long time the religion of the country may be said to have centred round the walls of the monasteries, whence went forth the chief missionaries to evangelise the people, and to instil the first principles of Christian civilisation. In the course of time, however, the monasteries lost the ardour of their first love. A spirit of rivalry arose between their occupants and the secular clergy, who were too often idle and incompetent, and the worship of God was gradually suffered to fall into neglect. Though the expression, "the dark ages," refers to the general condition of the Church in the centuries between the ninth and the twelfth, it applies also to one of its marked features—the decay of public worship; for, though the enthusiasm of the preaching friars roused the country clergy in the thirteenth century from their deadness and apathy, the good they wrought lasted only for a while. The mercenary spirit of

the era infused itself into everything, and exchanged the preaching of the Gospel for the preaching of Indulgences, and sapped the very foundations of true religion.

Thus it became more and more obvious that if a becoming system of worship was to be re-established, the Ritual must be regulated so as to promote the real edification of the worshippers, and the service books revised. Long before the sixteenth century there had been a growing dissatisfaction with the part allotted to the laity in public worship, and a determination to claim for them a share in a distinct and intelligent service, in which the vernacular language of the country should supersede the dead, unspoken Latin tongue.

A.D. 1509–1660.

Commencement of the Reformation.

The Church at this time, we know, had not remained in her *primitive purity*. Rank weeds of error had grown up within her pleasant places, and all manner of noxious plants had crept over and defaced her walls. One corruption after another had found its way into the Church, alike subversive of primitive practice and hostile to holy living, and with this "ivy of religion" she was so overlaid and overgrown that scarce you might discern beneath more than the merest outline of the original building. In different countries and at different times men and martyrs, churchmen and confessors, had risen up and testified against the growing evil.

But it was reserved for the memorable era of the Reformation, by which time the evil had attained its height, to utter a protest against the pestilent errors with which mistaken men had obscured true religion, and to attempt to restore the Church to its original form and restore to it its primitive purity.

Luther in Germany, Calvin at Geneva, Knox in Scotland, and Cranmer in England, each attempted the task with very different results. It was found easier to destroy than to construct. Some, in their zeal against what was Roman, cast away also much that was simply Catholic; and while with indiscriminate hand they were sweeping away, as they supposed, modern innovations, they rejected much that had been handed down from the earliest times. Like the hasty servants of the householder, while gathering up the tares they rooted up also the wheat with them.

So some of the less instructed reformers rejected Episcopacy, rejected Forms of prayer, rejected Church music, rejected many a godly custom of the Primitive Church, branding unjustly with the term *Popish* much that was practised long before Popery was known.

It was otherwise where the Reformation was entrusted to such men as Cranmer and Ridley, who were the pilots of the Church in this crisis of her history.

Henry VIII., by the publication of a little tract entitled "The King's Primer," *had prepared the way* for the complete reformation of the public services of the Church, which was effected in the succeeding short but important reign.

Translation of the Bible and Revision of the Service Books.

In the year 1525 appeared the first printed Translation of the New Testament in English, made by William Tyndale. This was quickly followed by other translations, but the first version issued by authority was the *Great Bible*, published in A.D. 1539, called "Cranmer's Bible," because Archbishop Cranmer wrote the Preface; and a proclamation, dated May, 1541, directed that every parish should provide a Bible to be set and fixed in the church.

The revision of the Service Books quickly followed the provisions thus made for the distribution of the Scriptures in the vernacular; and the way was soon prepared for substituting English for Latin in the prayers.

The first change in this respect was made in the *Litany*. This form of petition had been in the hands of the people in their own tongue in the *Primer* for a hundred and fifty years, but in 1544 it was revised by Cranmer; and on June 11, 1544, by command of Henry VIII., our English Litany was set forth for public use in its present form, and very nearly in its present words.

Soon after the accession of Edward VI. (1547), Commissioners were appointed to draw up a public Liturgy in English, which was to be confirmed by Parliament, and to be adopted universally. These learned men, of whom Cranmer and Ridley were the most conspicuous, contented themselves with purging the Liturgy of the errors of centuries, and preserving all that was excellent and Apostolical.

Their work was approved and adopted, and two years afterwards the whole was again revised by nearly the same persons, with the addition of Latimer; and the work which was then presented to the public was in all material points the same as that which we now possess. But its triumph was short; the bigoted and relentless Queen Mary (1554) soon prohibited its circulation, and they who compiled it were called upon to seal their testimony with their blood.

A new Commission was appointed under Elizabeth (A.D. 1558) for the revision of Edward's Book of Common Prayer, but the alterations which were made were chiefly rubrical.

Before it was sanctioned by Parliament, it was submitted to the severe test of all the Roman Catholic Bishops and Clergy in a public discussion in Westminster Abbey. The cavils which were raised against it by the Popish faction, and the unfair and disgraceful course of conduct pursued by them, only served to make Popery more odious to the people, to show the Liturgy was purged from it, and to heighten their esteem for our Prayer Book; and the frivolous objections of the Puritans, when in the succeeding reign of James I. (1603) it was tried in their crucible also, merely suggested a few verbal corrections.

A.D. 1660.

The Restoration.

After our moral and political horizon had been darkened for no less than fourteen years by the mists of prejudice and faction, Charles II. (1660) was restored, and the Book of Common Prayer

again came under discussion. Many suggestions were adopted; but, if we accept the alterations in the Occasional Services, we may safely assert that the Liturgy was not materially changed.

Since this period it has remained practically unaltered, and has been handed down to us by our ancestors as a sacred legacy, purified in the various strifes of faction and sealed with the blood of martyrs; and now, at the close of nearly three centuries, although it is generally intelligible to the meanest capacity, it challenges the fastidiousness of criticism, and presents itself, unrivalled in beauty of composition, to the attention of the Christian world.

(Any alterations which were made in the Prayer Book by the General Synod of the Irish Church after Disestablishment were so slight as not to invalidate this statement.)

To the learning of these Commissioners we owe the blessing of our Book of Common Prayer as it now substantially is, containing as it does the prayers and devotions of those who immediately succeeded the Apostles, if not of some of the Apostles themselves, and the blessing of the Word of God translated out of the original Hebrew and Greek into our own mother tongue.

Those who, of other denominations, value the English Bible, should gratefully remember that it is to our Church they owe it. The learning and piety of her Divines was alone competent to the task. This is one of the advantages that other bodies, which have unhappily separated themselves from us, owe to the mother they have forsaken.

Our Church is an armoury from which *those who dissent from her* are yet *continually obliged to*

have recourse to borrow weapons against the unbeliever.

What other body can present such a phalanx of champions in behalf of the "faith once for all delivered to the saints"? An educated Church is the bulwark of orthodoxy. By her formularities, by her Colleges, and by the literary championship of her sons, with her erudite scholars and theologians, our Church has stood the foremost in the battles for the Faith.

A branch of the Catholic and Apostolic Church, it arose at the time of Christ and His Apostles. Gradually and unhappily it became overlaid with error and superstition, as Rome began to usurp an authority to which she had no right.

At the Reformation it was restored to its early order and primitive purity—not *originated*, as some foolishly think, but *restored;* as if to use a homely illustration of the period, a man had washed his face of the filth which had obscured and deformed it. The face had been there all the while, though hidden and degraded; and so had the Church, though marred and defaced by those added superstitions of Rome from which our good and pious Reformers relieved her.

(This saying is attributed to Sir Henry Wooton, who, when asked by a Venetian nobleman the question, "Where the Protestant religion was before the Reformation?" answered by another question: "Signor, where was your face this morning before it was washed?")

Our Church is the same it was.

Our Religion the same it was.

Our Holy Orders the same they were, in substance, differing only from what they

were as a garden weeded from a garden unweeded.

We claim to be a branch of Christ's Holy Catholic Church, founded more than eighteen centuries ago, reformed a little more than three : Protestant in so far as she protests against all error, whether Roman or other, but not a mere sect among sects : from the first an undivided part of "the Holy Church throughout all the world," as we profess in the Creed of Nicea, "I believe one Catholic and Apostolic Church."

Many Churches have decayed since the Reformation, many congregations which were originally sound in the faith have been tainted with error and heresy; but our Church maintains her ground, her written documents remain untouched in all their original simplicity and piety as they came out of the hands of the Reformers, her Liturgy still breathes the most exalted spirituality, and we may safely say, that there is no denomination of clergy, equal in number, among whom there shall be found more who preach the truth as it is in Jesus.

The Church may slumber at her post, but she has the spirit of revival within herself; she has the word of God read in her Services, and its doctrines interwoven in her Articles and her Liturgy; and, therefore, whatever individual error or negligence may stain her pulpit, in the desk she will always be Scriptural and Apostolical.

NOTE.—The English Prayer Book was publicly used for the first time in Ireland in the Cathedral of Christ Church, Dublin, on Easter Sunday, 1551.

The Calendar.

This word is derived from a Latin word, signifying "An Account Book," so called because the interest on loans became due on the kalends, or first day of the month. Hence the word came to mean a Register, or an account of the days, weeks, and months of the year set down in order. An Almanack.

The Latins had no weeks in their month. They divided the month into three parts, called *Calends*, *Nones* and *Ides*. The Calends were the first day, the Nones the ninth day before the Ides, and the Ides were for the most part the thirteenth day of the month.

In marking the days of the month they counted backwards.

In the multitude of such Anniversaries a Record or List of days became necessary, and this Record was called the *Calendar*.

The names of these days have not been left in the Prayer Book by accident, but have been placed there after deliberate revision, in order that such days and seasons should be duly kept in our Churches. Obedience to the Church then is a sufficient reason for their observance. The keeping of them regularly brings before us the Doctrines taught by the events we celebrate, and the lessons to be learned from the lives and teachings of those persons commemorated.

Rubrics.

Every religious body has its Rules. There must be rules in every society, and the man who keeps to the rules he has solemnly promised to observe seems at least deserving of respect. The Rules of our Church, as contained in the Book of Common Prayer, are called Rubrics, from a Latin word meaning "Red," because they used to be printed, as they often are now, in Red Letters.

They are framed to encourage reverence and attention, and so are not only a guide to our outward behaviour, but a help to devotion of heart. We learn from these Rubrics and also from the custom of the Church when to stand, when to kneel, when to be silent before God and listen, and when to join the Minister.

The order in which the Moveable and Immoveable Feasts and Fasts occur.

CHRISTIAN FEASTS AND FASTS.

MOVEABLE.	IMMOVEABLE.	MONTHS.
Civil Year Begins	Circumcision of Christ	1
The number of Sundays after Epiphany vary from one to six	The Epiphany	6 JANUARY
SEPTUAGESIMA SUNDAY is nine weeks before Easter and may occur from Jan. 18th to Feb. 21st	The Conversion of St. Paul.	25
	Presentation of Christ in the Temple	2 FEBRUARY
ASH WEDNESDAY may occur from Feb. 4th to March 10th	St. Matthias, Apostle	24
There are six Sundays in Lent, after the first of which occur the EMBER DAYS	EMBER DAYS.	
	Annunciation of Blessed Virgin	25 MARCH
PALM SUNDAY		
GOOD FRIDAY.....	....	.....
EASTER DAY.—Easter Day may happen from March 22 to April 25. All the Sundays from Septuagesima to the last after Trinity move from year to year with Easter Day. There are five Sundays after Easter	St. Mark, Evangelist	25 APRIL
Rogation Days		

FEASTS AND FASTS OF THE ISRAELITES.

MONTH.	FEASTS AND FASTS.	REFERENCES.
XI.	Beginning of the year for trees	Lev. xix. 23-25
XII.	7 Fast for death of Moses	Deut. xxxiv. 5
	13 Fast of Esther	Esther iv. 16
	14, 15 Feast of Purim	Esther ix. 21-29
	23 Dedication of Second Temple	1 Esdras vii. 5
	Ecclesiastical Year Begins	
I.	14 *THE PASSOVER*	Exod. xii. 2-27
	15 Unleavened Bread	Lev. xxiii 6
	16 Waving of First Fruits of Barley Harvest	Lev. xxiii. 11
II.	1 Foundation of Second Temple laid	1 Esdras v. 27
	7 Foundation of First Temple laid	1 Kings vi. 1
	14 Second Passover	Num. ix. 11.
	3 The giving of the Law from Sinai	Exod. xix., xx.
	6 *PENTECOST*	Exod. xxxiv.
	Two Loaves of First	Lev. xxiii. 17

occur from May 10th to June 13th	EMBER DAYS					
TRINITY SUNDAY	St. Barnabas, Apostle	11	JUNE	IV.	9 Jerusalem taken by Nebuchadnezzar	Jer. lii. 6-14
There are from twenty-two to twenty seven Sundays after Trinity	St. John the Baptist	24			17 Fast for Five Grievous Calamities	Zech. viii. 9
	St. Peter, Apostle	29			1 Fast for death of Aaron	Num. xx. 28
					5 Fast for Five Great Calamities	Zech. viii. 9
Sundays after Trinity	St. James, Apostle	25	JULY	V.	10 Second Temple Burnt	Jos. Ant. x. 8
					15 Dance of Virgins	Cant. iii. 11 / Judges xxi. 21
					17 First Temple Burnt	2 Kings xxv. 9
Sundays after Trinity	St. Bartholomew, Apostle	24	AUGUST	VI.	7 Jerusalem taken by Titus	Jos. Bel. vi. 8
					25 Dedication of Walls	Nehem. vi. 15
					Civil Year Begins	
					1 Feast of Trumpets	Lev. xxiii. 24
	EMBER DAYS	14			10 Day of Atonement, Strict Fast	Lev. xxiii. 27
					11 Dance of Virgins	
Sundays after Trinity	St. Matthew, Apostle	21	SEPTEMBER	VII.	15 *FEAST OF TABERNACLES*	Lev. xxiii. 34
	St. Michael & all Angels	29			22 Dedication of First Temple	2 Chro. vii. 10-15
	St. Luke, Evangelist	18	OCTOBER	VIII.	29 Solemn Fast for Rain	
Sundays after Trinity	St. Simon and St. Jude	28			15 Idols erected in Temple	1 Maccab. 1-56
	All Saints'	1	NOVEMBER	IX.	25 *FEAST of CANDLES, RE-DEDICATION of SECOND TEMPLE*	1 ,, iv. 52-57
	St. Andrew's	30				
Ecclesiastical year begins						
First Sunday in ADVENT may occur from Nov. 27th to December 3rd. There are four Sundays in Advent	EMBER DAYS	13	DECEMBER	X.	8 Anniversary of Three Days of Darkness	Exod. x. 23
	St. Thomas, Apostle	21			10 Fast for the Siege of Jerusalem	2 Kings xxiv. 10
	CHRISTMAS DAY	25				
	St. Stephen's	26				
	St. John's	27				
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Book of "Common Prayer."

The Title Page.

That is—Prayer to be offered up by a congregation worshipping together; prayer, therefore, which has reference to the common needs of all, as distinguished from the particular needs of individuals.

The Prefaces.

These Prefaces should be carefully studied, because they set forth very clearly the principles upon which the compilers and revisers of the Prayer Book acted, and the aims which they had in view.

The Preface which now stands first was inserted at the revision in 1661, and is said to have been written by Dr. Sanderson, Bishop of Lincoln.

In this Preface—I. The principle upon which the Church had always acted in revising the Prayer Book is stated—viz., "to keep the mean between the two extremes.' The result of acting on this principle was that the "alterations made in the reigns of several princes, *i.e.*, Edward VI., Elizabeth, and James I., had left the main body and essentials of the book firm and unshaken."

II. The arbitrary suppression of the book during the Commonwealth, and the demands for the revision after the Restoration, are briefly noticed.

III. The principle which had guided the revisers is stated. They have rejected two kinds of alterations proposed—those which seemed opposed to any established doctrine, and those which seemed in themselves "frivolous and vain."

IV. The aim of the revisers is declared to be the preservation of peace, the promotion of reverence, and the prevention of cavils.

V. The chief alterations made are indicated under several heads.

VI. The revisers know well that it is impossible to please all, but have done their best, and are hopeful that their work will be "well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church."

The Original Preface, 1549.

(Altered in 1552 and 1662.)

Concerning the Service of the Church.

This is the original Preface, with a few omissions, to the "First Prayer Book of 1549," and is supposed to have been written by Cranmer. It lays special stress on the advantage of reading Holy Scripture and singing the Psalms in Divine Service in regular unbroken order—a practice followed in primitive time.

Concerning Ceremonies, 1549.

This Preface, which, like the former, is probably the composition of Cranmer, divides ceremonies into three kinds—(1) those originally good which had been abused to vanity and superstition; (2) the offspiring of indiscreet zeal, without knowledge, which had become mischievous; (3) those which tend to decent order and edification.

The Irish Preface.

After the Disestablishment of the Irish Church, the General Synod of the Church of Ireland drew up the Preface which is placed in the Irish Service Book before that of 1662.

Proper Psalms on Certain Days.

These days are the four Great Festivals and the two chief Fast Days of the Christian year. The Psalms for Ash Wednesday and Good Friday were selected at the revision, A.D. 1661.

The Order for Morning Prayer.

The word *Order* is here used in the sense of "Ordinance," or "Rule," and means "prescribed form."

In the Prayer Book of 1549 the Service was called *Matins*. *i.e.*, "Morning-Song"—a word derived from the Latin name of the first service in the Book of Hours or Breviary. The words *Morning Prayer* were substituted in 1552, but

"Matins" is still retained in the Tables of Proper Lessons for Sundays and Holy Days.

Broadly speaking, the "order for Morning Prayer" is an abridgement of the offices of *Matins, Lauds, and Prime;* and the "order for Evening Prayer" called "Evensong" in Tables of Proper Lessons is an abridgement of *Vespers and Compline.* By simplifying and condensing these old offices—our Reformers offered "a new opportunity to the laity of uniting their hearts and voices with those of the clergy in a constant service of daily praise and prayer."

Lessons proper for Sundays.

The general principle of the Sunday Lessons is *Regularity*, with a view to give to those who only attend Church on Sundays a course of Scriptural reading which is orderly, if not complete, and as a rule the Lessons are rather longer than the average of the Common Lessons.

Lessons proper for Holy Days.

The principle of selection is *Speciality*, the endeavour being to select Lessons appropriate for each Holy Day in particular, without reference to those which precede and follow it.

The Seasons of the Church.

The Christian year is divided into two parts; (from Advent to Trinity, from Trinity to Advent).

One for *Faith*, and one for *Practice*.

One for watching the life of Christ on earth, and one for "following the blessed steps of His most holy life."

Advent.

The first part begins with *Advent* in which our minds are specially drawn to contemplate the two comings of Christ. His first coming to save; His second coming to judge the world. *Advent* includes four Sundays, and extends from the Sunday nearest to the festival of St. Andrew (30th Nov.) until Christmas eve. (*See Glossary*).

Christmas.

The nativity of our Lord, or birth-day of Christ, commonly called Christmas Day, is an immoveable Feast, falling on the 25th December. It has been kept as a great Festival of the Christian Church from early times.

St. Stephen, St. John, and The Innocents' Day

have for many ages immediately followed Christmas Day. They are placed here as samples of different kinds of martyrdom, St. Stephen being a martyr both in will and deed, St. John in will, and The Innocents in deed. St. Stephen as first of "the noble army of Martyrs," St. John as the beloved Disciple, The Holy Innocents because their death was so closely connected with the birth of our Lord Jesus.

The Circumcision

Of Christ, is the octave of Christmas, *i.e.*, the eighth day after it. It falls on January 1st, the first day of the civil year.

The Epiphany,

Or the manifestation of Christ to the Gentiles, as brought to pass by the finding of the infant Saviour in the stable at Bethlehem, falls on January 6th. This festival has been observed since A.D. 200.

Septuagesima Sunday,

In which we prepare to keep Lent holy, is exactly sixty-four days before Easter. It takes its name from being nearly seventy days before it. Its design is to call us from Christmas feasting and joy, and warn us to prepare for Lent.

Sexagesima Sunday

Is fifty-seven days before Easter, and takes its name from being nearly sixty days before it.

Quinquagesima Sunday

Is exactly fifty days before Easter, and thence takes its name.

Ash-Wednesday

(Formerly called *Quadragesima*, being exactly 40 days before Easter)

Has been observed for many ages as the first day of Lent, which is a time of penitence and fasting for the space of forty days, in preparation for Easter, and in commemoration of our Lord having fasted forty days in the wilderness. It takes its name from the ashes which were formerly sprinkled upon the heads of the people in token of abasement and humiliation. (*See Glossary.*)

There are six Sundays in Lent; *in* it, not *of* it, for Sundays are not fast days. (*See Glossary.*)

The last week of Lent is the great or *Holy Week*, in which the Church commemorates the purpose and the details of our Saviour's Passion in the several Epistles and Gospels appointed for every day in it.

Good Friday,

The day of our Blessed Lord's death upon the Cross, so called from the blessed effects of His sufferings, has been observed most strictly from the earliest ages, with watching, fasting, and prayer. (*See Glossary.*)

Easter Even,

Or the day before Easter, during which our Lord's body lay in the sepulchre, has been strictly observed from very early times.

Easter Day,

The greatest Festival of the Christian Church, on which the Resurrection of our Saviour Christ is commemorated, appears also to be the most ancient. The meaning of its title, Easter, is uncertain, but the term is probably derived from a Saxon word relating to the Spring Season. The celebration of the Festival is continued during the Monday and Tuesday following.

All Christian people keep the first day of the week (the Lord's Day) in memory of the Resurrection. This ought to be remembered by those who object to our keeping Easter. (*See Glossary.*)

There are five Sundays after Easter.

In the Collects, Epistles, and Gospels for these Sundays there will be found more or less reference to the Resurrection.

Rogation Sunday.

The fifth Sunday after Easter, or the Sunday of Prayer, because since the fifth century the three following days have been kept as days of special prayer and supplication. Litanies were first used on these days, which are called Rogation Days. (*See Glossary.*)

Ascension Day

Falls on the following Thursday, and commemorates the going up of our Lord into Heaven. Ascension is probably the oldest Church Festival, dating, many think, from the time of the Apostles. The fortieth day after Easter. (*See Glossary.*)

The Sunday after

Ascension Day carries on the joy and triumph of the Church in her Ascended Lord.

Whit Sunday,

Corresponding to the Pentecost of the Jewish Church, commemorates the Descent of the Holy Ghost. It is followed as Easter Day, by two days (Whit Monday and Tuesday) in continuation of the Festival. (*See Glossary*).

Trinity Sunday,

Which closes the series of Festivals commemorative of our Blessed Lord and the Holy Spirit, was not observed so early. But after heresies had

arisen—which denied the truth as it had ever been held from the beginning—it was thought good to appoint one day for the perpetual commemoration of the great doctrine of the Trinity of Persons in the Unity of the Godhead. (*See Glossary.*)

NOTE.—"From Advent to Trinity," the Church commemorates the great facts upon which the Christian faith is grounded.

"After Trinity" our minds are directed rather to the practical duties and virtues which are the natural outcome of this faith.

Saints' Days.

"LIVES of great men all remind us
We may make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."
—LONGFELLOW.

From very early times the Church was wont to celebrate the days on which distinguished Saints —especially martyrs—died, in order to keep alive the memory of their deeds and sufferings, that others might be stirred up to imitate them. So the Church of Smyrna honoured its great Bishop, Polycarp, who suffered martyrdom about A.D. 155. During the Reformation the list of Saints' Days was limited to those of Apostles and Evangelists, and ended with "All Saints' Day," as if to embrace in one comprehensive festival all, to whatever age they might belong, who deserved commemoration. The Reformers composed new collects for nearly all the Saints' Days, as the old ones were generally addressed to the saint.

In our present collects we thank God for their holy example, or good teaching, and pray that we may have grace to follow the same, The Epistles and Gospels for the most part remain unchanged. (See p. 98.)

St. Andrew's Day.

30 Nov.
1st century.

St. Andrew's Day is the first Saint's Day in the Church's year. The reason it is placed first in the Calendar is that St. Andrew was the first called disciple of our Lord.

Son of Jonas, a fisherman, and brother of St Peter. He was a disciple of John the Baptist. He is said to have been crucified at Patras, in Achaia, by order of the Pro-Consul.

This festival is as old as the middle of the fourth century.

The cross upon which St. Andrew suffered martyrdom is called a cross *decussate*, and formed of two pieces of wood crossing each other in the form of the letter X. This shaped cross is always called St. Andrew's cross.

St. Andrew is the patron saint of Scotland. His cross appears on the jewel of the Scottish Order of the Thistle, and is one of the three crosses on the Union Jack, our national flag.

St. Thomas—Apostle.

21 Dec.
1st century.

St. Thomas (also called Didymus, which means "a twin.") We have only four sayings of St. Thomas recorded in the Gospels, but these short sentences seem to give us an insight into his character, and show us his occasional want of faith, and his warm zealous love.

He is said to have founded the Church of Christ in India, where he was martyred by the Brahmins at Meliapur.

St. Stephen, proto-Martyr.

26 Decem.

A.D. 31.

Called the proto-martyr, or first martyr, as he was the first to die for confessing Jesus. There are three Saints' Days following Christmas Day, which are placed there to show the union that exists between Christ and His people through the mystery of the Incarnation. The Church has always recognised three kinds of martyrdom—in will and in deed—in will but not in deed—in deed but not in will—and an example of each of these is placed by the Church on the three days which follow the birthday of our Lord. He was stoned to death.

St. John the Divine, Apostle and Evangelist.

27 Decr.

A.D. 99.

Always called the Apostle of Love, because of those epistles which he wrote.

He was the son of Zebedee, and a brother of St. James, and was early called by Jesus to be "a fisher of men." At the Last Supper it was St. John who leaned on Jesus' breast—it was to him that the dying Lord upon the cross committed the charge of His greatest earthly treasure, His mother. Said to have been Bishop of Ephesus A.D. 99. He was banished to the Isle of Patmos, where he wrote that beautiful book which is called the Revelation of St. John the Divine.

The Holy Innocents.

28 Decem.

Commemorating the Slaughter of the Infant Boys of Bethlehem by Herod.

The story of Holy Innocents' Day is told in a very few words in the 2nd chapter of St. Matthew's Gospel; and because these little ones laid down their innocent lives for Jesus' sake, without a struggle, they were deemed worthy to receive a glorious crown, and the Church places them in the third order of martyrdom—that in deed, but not in will.

The Conversion of St. Paul.

25 Jany.

A.D. 35.

The Church to-day commemorates and gives thanks for St. Paul's conversion. The story of his life is sketched in the Acts of the Apostles.

He was the first of the Apostles who "brought the glad tidings of great joy" to Europe. So we hear of him at Philippi, and Thessalonica, and at Corinth, Rome; and he wrote his beautiful Epistles to the Churches which he established in those places. Ecclesiastical history records it was during the reign of the cruel Emperor Nero that St. Paul was led out of prison to die, in the year A.D. 60, when the summer sun was shining in its glory over the hills of the proud City of Rome.

The Presentation of Christ in the Temple. The Purification of St. Mary the Virgin.

2 Febry.

This is a double feast, partly in memory of the Purification of the Virgin, partly in memory of our Lord's Presentation in the Temple.

Mary was anxious in all things to obey the Jewish Law, and so on that cold winter's day she carried her Babe through the streets of Jerusalem into His Father's house. And as the lowly mother offered the offering of the poor Jewish women, Simeon recognised in the Infant she held in her arms the Saviour of the world, and broke forth into that glad psalm of thanksgiving—"Lord, now lettest Thou Thy servant depart in peace," which has from that time been the Church's compline hymn.

This day is called "Candlemas" in the Western Church. (*See Glossary*).

St. Mathias, Apostle.

24 Feby.

A.D. 64.

Chosen to be one of the twelve Apostles, in the place of the the traitor, Judas.

Read the first chapter of the Acts of the Apostles.

The Annunciation of the Blessed Virgin Mary.

25 March.

Commonly called Lady Day.

The glory of the Annunciation is told in the first chapter of St. Luke's Gospel.

A lowly Virgin kneels in her humble home at Nazareth and there comes to her the Angel Gabriel and tells her the marvellous tidings that the Holy Ghost shall come upon her, and the power of the Highest shall overshadow her, there-

fore that Holy Thing which shall be born of her shall be called the Son of God.

"Behold the handmaid of the Lord, be it unto me according to Thy word."

To the Churches to day comes the message of the Incarnation—the promise that God manifest in the Flesh, will be with His Church for evermore.

St. Mark, Evangelist.

25 April.

A.D. 68.

The Gospel according to St. Mark is supposed to be a chronicle of the subject matter of St. Peter's preaching.

It is said he founded the Church of Alexandria, where he was martyred in attempting to stop the worship of Serapis, a heathen deity.

St. Philip and St. James, Apostles.

1 May

1st Century.

St. Philip was one of the first of our Lord's disciples, and is thought to have been with Him during the time when Andrew and Peter returned to their occupation as fishermen.

St. James was the son of Alphaeus, and nephew to Joseph the husband of the Virgin Mary—It is said the Jews desired him to preach that Jesus was not the Messiah and martyred him when he boldly affirmed that "Jesus, the son of man, is the Messiah indeed." He is author of the Epistle which bears his name.

St. Barnabas, Apostle.

11 June.
A.D. 53.

St. Barnabas was born at Cyprus, but was a Jew of the tribe of Levi. It is supposed by some was one of the seventy disciples. He was associated with St. Paul in a great many of his missionary journeys. Tradition says he was stoned to death by the Jews at Salamis after trying to convert them to the faith of Christ.

Nativity of St. John, Baptist.

24 June.

We read the glory of the birth of St. John in the first chapter of St. Luke's Gospel.

In the lonely wilderness the forerunner of Christ prepared himself for his great mission, until the time came when his voice called upon the people to repent, because the kingdom of heaven was at hand.

The Baptist's active work seems to have ended with the baptism of Jesus. He had made the way straight, and now a greater than he was to preach repentance.

The Church usually celebrates the Festival of Saints on the day of their death, but of St. John the Baptist it is the Birth, because declared to have been filled with the Holy Ghost from his mother's womb.

St. Peter, Apostle.

29 June.
A.D. 60.

This Apostle's zeal and faith seem to have given him the first place amongst the Apostles, made him as it were their leader and spokesman.

The last we hear of him in the Gospels is our Lord's prediction of the manner of his death, "Another shall gird thee and carry thee whither thou wouldest not." According to Ecclesiastical History, it was in the reign of the Emperor Nero that St. Peter, the apostle of the Jews, and St. Paul, the apostle of the Gentiles, were imprisoned.

St. Peter was crucified one year previously.

St. James, Apostle.

25 July.
A.D. 48.

St. James the Apostle was one of the sons of Zebedee, and brother of St. John the Divine—with Peter and John he was the constant companion of our Lord, and was with Him on the Mount of Transfiguration.

He was the first to suffer martyrdom, and we are told of his death in the Epistle for the day.

St. Bartholomew, Apostle.

24 Aug.
A.D. 71.

It is said this Apostle evangelized Northern India, leaving there a Hebrew copy of St. Mathew's Gospel; that he preached in Syria, and carried the light of the Gospel into Armenia.

He suffered martyrdom on the shores of the Caspian Sea, where he is supposed to have been flayed alive.

St. Mathew, Apostle.

21 Sept.

A publican was the name given to the Roman taxgatherer. These taxgatherers were very often men of high stations in their own countries, but

they employed agents in the Roman provinces to do their work; and it is probably to this latter class that St. Mathew belonged. He is also called Levi, and was son of Alphaeus.

He left his riches and the hope of earthly gain, to follow the Lord of Glory, who on earth had no place where to lay His head.

St. Michael and all Angels.

29 Sep.

The holy Angels are commemorated by the Church from a certainty of their Communion with the Saints, and of their Ministrations as messengers of God, to the children of men.

We are told in the Old Testament of the Ministration of Angels—and in the New Testament we read that the birth of our Lord was announced by an Angel, and that more than once during His earthly ministry were these messengers from His Father's house allowed to comfort Him, and He speaks of their joy over penitent sinners. For commemoration of St. Michael, read Dan. x. 13 and xii.; Jude ix.; Rev. xii. 7.

St. Luke, Evangelist.

18 Octr.

A.D. 63.

St. Luke was one of St. Paul's converts, and in addition to the Gospel which bears his name he wrote the Acts of the Apostles.

He was said to have been crucified in Bithynia, on an olive tree, at the age of 80 years.

St. Simon and St. Jude, Apostles.

28 Oct.
First Century.

The sons of Alphaeus, and nephews of Joseph. St. Simon laboured for Christ in Egypt and in the adjoining parts of Africa. He was sawn asunder in Persia, at the same time with St. Jude, who was martyred by the Magi in that country.

St. Jude wrote the Epistle which bears his name, and it is probable, because of their oneness in the faith for which St. Jude contends so strongly, that these two apostles are commemorated together.

All Saints' Day.

1 Nov.

In A.D. 610 Pope Boniface the Fourth dedicated the Roman Pantheon, formerly a heathen temple sacred to all the gods, to the honour of all Christians and All Saints, and converted it into a Church.

From this arose the Festival which was observed in the eighth century, and All Saints' Day is retained in commemoration of all the known and unknown departed Christian Worthies, and of the Communion of the Church triumphant with the Church as yet militant on earth.

PART II.

The Services.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

St. Matt. xviii. 19.

The Sentences.

(Read the first Rubric.)

The Service opens with several detached Sentences from Scripture.

These are, with peculiar propriety, placed at the opening of our Service, for they are intended *to move* and encourage all sorts of worshippers *to be sorry for—to confess*, and *to forsake their sins*—and to draw nigh to God as humble, trustful, penitent sinners.

Some are suitable for the timid and fearful—(such as Ps. li. 9—cxliii. 2).

Some for the doubtful—(as Ps. li. 17; Dan. ix. 10; Luke xv. 18).

Some for the ignorant—(as John i. 8; Ezekiel xviii. 27).

Some for the negligent—(as Ps. li. 3; Mat. iii. 2).

One for the formal—(as Joel ii. 13).

The first impression, therefore, which our Church would give us on entering, is that we are sinful and guilty creatures.

After the recital of one or more of these Sentences, there follows *an Exhortation*, or invitation to confession of sin, which is stated to be enjoined by Holy Scripture as a means of obtaining pardon, and therefore a duty binding at all times, but especially when Christians assemble for worship, the ends of which are—Rendering thanks to God, setting forth His praises, hearing His Word, and asking for those things needful for body and soul.

The Exhortation.

(Dearly beloved brethren.)

After the opening words, the Exhortation reminds us that we are taught by Scripture that we *must* confess—*how*, *why*, and *when* we must do so; and, while teaching us this duty, we are furnished with the best answer to the question, "For what purpose do we go to church?"

The answer being—

1. To confess our sins.

2. To thank God for the benefits we have received.

3. To set forth His praise.

4. To hear His Word.

5. To pray for all things needful for our souls and bodies.

The Church Service helps us to fulfil these five purposes—

1. By the General Confession.

2. By the Venite and General Thanksgiving.

3. By Psalms and Hymns.

4. By Lessons and Preaching.

5. By Collects and Prayers.

NOTE.—The Exhortation connects the Sentences with the Confession, shows that the present time is most suitable, teaches the manner in which it should be performed, and invites to its performance.

The solemn *Confession* in which we have been *exhorted* all to join, breathes the language of the deepest repentance and contrition.

The Congregation are thus besought to accompany the Minister with humble voices and sincere hearts, for we confess our sins in order to obtain remission of them.

General Confession.

(Almighty and most merciful Father.)

To be said of the whole Congregation after the Minister—all kneeling.

Called General, as opposed to the Particular (and Auricular) Confessions of the Church of Rome, when mention was made of each several sin in detail or in particular.

Here we make mention of our sins in general or comprehensive terms, so that all may confess to Almighty God, though their sins are different.

This is an essentially Protestant feature of our Prayer Book, introduced at the suggestion of the German Reformers.

It is divided into four parts—

1. Invocation (Almighty and most merciful Father).
2. Confession (We have erred, &c.).
3. Deprecation of Evil (There is no health, &c.).
4. Petition (Grant, O most merciful Father).

Note.—We are taught by this to look *inward* for humiliation, *upward* for pardon and for good, and *onward* for amendment.

After this "Confession" follows the "Absolution," which is said by the Priest alone, and in this the people are not to join, but merely to be silently attentive; for on this occasion the Priest

stands in the place of Christ's ambassador and declares to the people the terms of God's reconciliation with them, on their faith in His Word, and on their repentance and amendment. He declares to the Congregation God's forgiveness of their sins, but he expressly limits it to those who are penitent, to those "who truly repent and unfeignedly believe His holy Gospel," on their sorrow for what is past and their amendment in future.

The Absolution Or Remission of Sins.

(Almighty God, the Father of our Lord Jesus Christ.)

There are two forms of Absolution in the Prayer Book.

1. In the order for Morning and Evening Prayer, which is *declaratory*.

2. In the order for Holy Communion and Visitation of the Sick, which is in the *form of a prayer*.

It will be found that these forms are based upon the same principles—namely, that God alone absolves; that they only are absolved who truly repent and believe; that Christ's Minister is authorised to pronounce absolution to those who fulfil these conditions.

As Confession invariably accompanies forgiveness of sin, and true repentance involves genuine humble Confession, we can now with fresh confidence appeal to "our Father" in full assurance that "He will receive our prayers and fulfil our humble petition as may be most expedient for us."

Amen.

(Read the first Rubric after the Absolution.)

A Hebrew word, signifying *Assent* to what has gone before, or inviting attention to the truth of what is to follow.

The Lord's Prayer.

(Our Father which art in Heaven.)

(Read the Rubric.)

This is the Form of Prayer which our Lord and Saviour gave when one of His disciples said to Him, "Lord, teach us to pray" (Luke xi. 1). He then told His followers that they were to use this form of words when they prayed, "When ye pray, say, Our Father," &c.

On another occasion He said that they were to pray "after this manner" (Matt. vi. 9)—that is, according to this pattern.

Hence we learn two things.

First—That Forms of Prayer, such as are to be found in the Book of Common Prayer, are well pleasing to God, and may assist us "to worship Him in Spirit and in truth" (John iv. 24).

Secondly—Why the Lord's Prayer is found in every known Liturgy from the earliest ages of the Church, and is always one of the Prayers in every separate service of the Church in the present day.

This Prayer throughout is an Intercessory Prayer; for it says *our*, not *my*, Father; forgive *us*, not *me*, &c. It is, therefore, a Prayer which all members of Christ's Church ought not only to say in common, each praying for himself, but rather a common prayer, in using which, each

member of Christ should pray for all other members of Christ's Church.

"If two of you agree touching what ye shall ask, it shall be done of my Father, which is in Heaven" (Matt. xviii. 19).

Observe—

Our—Breathes a Catholic spirit, and teaches love to man.

Father—Breathes a filial spirit, and teaches love to God.

Which art in Heaven—Breathes an humble spirit, and teaches humility.

Hallowed be Thy Name—Breathes a reverential spirit, and teaches reverence.

Thy Kingdom come—Breathes a missionary spirit, and teaches holiness and charity.

Thy will be done in earth—Breathes an obedient spirit, and teaches self-sacrifice and obedience,

Give us this day our daily bread—Breathes a dependent spirit, and teaches dependence on God and frequency in prayer, industry and moderation.

Forgive us our trespasses, as we forgive them, &c.—Breathes a forgiving spirit, and teaches a sense of sin in ourselves, and forgiveness of others.

Lead us not into temptation—Breathes a watchful spirit, and teaches carefulness and our need of a Redeemer.

For Thine is the Kingdom, &c.—Breathes a confiding spirit, and teaches that God for and in all things should be glorified.

This Prayer consists of eight clauses :—
The Invocation and Seven Petitions.
The first three Petitions have reference to God,
And the last four to man.
Thus the glory of God holds the first place,
And the needs of man the second.

The direction that the people should join in repeating the Lord's Prayer in this place was added in A.D. 1661. Previously it had been said by the minister alone, on its first occurrence in Morning and Evening Prayer. There is special reason for its insertion here, where the Lord's Prayer immediately follows Absolution, and the office is one of praise.

We may note here one customary deviation from the Rubric, viz.:—The Lord's Prayer at commencement of the *Communion Service* is not joined in by the people in an audible voice, because here the Lord's Prayer is considered part of the consecration of the elements for the Holy Communion.

Or, it was originally the Priest's private prayer of preparation, hence it is said *alone*, and the custom has been handed down.

That the Jews were in the habit of using forms in prayer, and had an "Order of Divine Service," and that our Lord joined in them, is admitted by all who have studied the history of the question.

They were prepared from time to time, as occasion required in the Church of Christ, and gradually grew into completer forms; but the principle was not new, and therefore the first introduction is nowhere stated.

The Christian Church was meant to be the complement of the Jewish, according to our Lord's

words—"Think not I am come to destroy the law and the prophets; I came not to destroy, but to fulfil." To fulfil, even as the ripe fruit fulfils the mere bud or blossom—as the perfect day fulfils the steady promise of its dawn. Hence we find in the one the rudimentary forms of the other. The Lord adopts into His perfect prayer petitions already in use among the Jews. Circumcision passes into Baptism. The Passover is merged into Holy Communion. The Levitical Priesthood gives place to the Christian Ministry. —*Fuller's Ch. Hist.*

The Lord's Prayer.	*The Church's Explanation.*
I. Our Father, which art in Heaven. (I. Kin. viii. 39; Is. lxiv. 8; Gal. iv. 6, 7; 1 St. John iii. 1.)	I. I desire my Lord God, our heavenly Father, who is the Giver of all goodness, to send His grace unto me and to all people. (Ex. xxxiv. 5, 6.)
II. Hallowed be Thy Name. (1 St. Peter iii. 15.)	II. That we may worship Him *(as we ought to do)*. (Ps. xcv. 6.)
III. Thy Kingdom come. (Ps. lxvii. 2.)	III. That we may serve Him *(as we ought to do)*. (Ps. ii. 11.)
IV. Thy will be done in earth, as it is in heaven. (Matt. vii. 21; Luke xxii. 42; Acts xxi. 14.)	IV. That we may obey Him *(as we ought to do)*. (1 Sam. xv. 22; Ps. cxix. 1–26.)

V. Give us this day our daily bread. (Ps. civ. 14; Matt. vi. 25; John iv. 15.)	V. And I pray unto God that He will send us all things that be needful both for our souls and bodies. (Ps. xxxiv. and xxxvii.; Is. xxxiii. 15; Phil. iv. 19.)
VI. And forgive us our trespasses, as we forgive them that trespass against us. (Matt. vii. 2 and xviii. 23; 1 John i. 9.)	VI. That He will be merciful unto us and forgive us our sins. Exod. xxxiv. 6; Ps. li. 1; Heb. viii. 12.)
VII. And lead us not into temptation. (Ps. xci. and cxxi.; 1 Cor. x. 13; 2 St.Peter xi. 9.)	VII. And that it will please Him to save and defend us *in* all dangers, ghostly and bodily. (Heb. ii. 18.)
VIII. But deliver us from evil. (Ps. xix. 13; Matt. xiii. 19; Mark xix. 43; Rev. ii. 11.)	VIII. And that He will keep us from all sin and wickedness and from our ghostly enemy and from everlasting death. (1 Chron. iv. 10; St. John xvii. 15; 2 Tim. iv, 18.)

In the Doxology, or Ascription of Praise, which is added to this Prayer in the Prayer Book whenever the Prayer is followed by thanksgiving (and not otherwise), we acknowledge that "our

Father" hath both *the right* and *the power* to grant all that we have sought from Him.

"For thine is the kingdom, the power, and the glory, for ever and ever. Amen." Learn Tim. i. 17; Rev. v. 12.

From the opening Sentences to the end of the Lord's Prayer our service is Penitential. What follows is chiefly a Service of Praise and Thanksgiving.

After having all joined audibly in the Lord's Prayer, which has been preceded by Confession of sins, and by hearing the mercy of God proclaimed on certain terms, we go on to the Psalms; the minister first praying that the congregation and himself may be enabled by God to perform the office to which they are proceeding, in a proper manner, "O Lord, open Thou our lips."

These *Versicles* (or little verses) together with the Responses, serve to engage the people's attention. They are portions of Psalms xli. and lxx., and have been used as an introduction to the Church's Service of praise for more than 1,200 years.

Being verses of the Psalms, they are followed by the Gloria Patri, or Doxology, which is to be said "all standing"—(See Rubric.) "When the Priests and Levites praised the Lord, all Israel stood."

The Doxology.

(Glory be to the Father.)

The use of the Doxology, or "Song of Glory," turns Jewish Psalms into Christian Hymns, and is a testimony that the same God is worshipped by Christians as by Jews. The God of the Psalms having been from the beginning, "Father, Son, and Holy Ghost"—a Trinity in Unity and Unity in Trinity.

The Three in One is made the subject of our praise. This is really a Creed contained in a Hymn. As a Creed, the Doxology declares the Blessed Trinity to be the *object* of our Faith. As a Hymn it makes the Three in One the *subject* of our Praise. This was ordered to be repeated after every Canticle (except the Te Deum), and after every Psalm, in A.D. 1549.

It is evident from this that the Doxology should be repeated with all attention and reverence.

"*Praise ye the Lord,*" is the same as Hallelujah; placed here in A.D. 1552—(see Rev. 19.)

"*The Lord's name be praised.*" This response was first added when the Book of Common Prayer was revised in A.D. 1662.

In our Morning Service the 95th Psalm is commanded always to be sung first, it being a distinct invitation to the several duties of praise, prayer, and hearing the Word—with an awful warning of the danger of neglecting God, drawn from His judgments on the disobedient Jews.

Hear His words with regard to that rebellious crew, "I sware in my wrath that they should not enter into my rest." This relates to their exclusion from the promised land of Canaan.

Venite, exultemus Domino (Ps. xcv.).

(O come, let us sing unto the Lord.)

This Latin heading reminds us of the past. At the head of every psalm throughout the Prayer Book there are Latin words, and these would be the first words of the Psalms if we were using Latin books instead of those of the English language—that is, if we had lived before 1549, when the first Book of Common Prayer was published.

This Psalm was called the "Invitatory," because we are *invited* to render thanks, to pray for those things that be requisite, and to hear His Most Holy Word.

This Psalm used to be sung aloud by the priests at the beginning of service, in order to invite or hasten those people into church who were standing outside waiting for the beginning of prayers.

The Psalms

Were written in Hebrew, the original language of the Jews, and were translated into English to be properly used and understood by the people.

They are taken from the translation of the Bible made by Tyndale and Coverdale A.D. 1535, revised by Cranmer, and called "The Great English Bible," used in the time of Kings Henry VIII. and Edward VI.

The Psalms of David are strictly speaking spiritual Songs, called David's, because the greater portion were composed by him. They contain an inexhaustible treasure of every branch of piety, prayer, praise, humiliation, and thanksgiving, and therefore a more constant use of them, than of other parts of the Scripture is very properly enjoined in our Form of Prayer.

The Chanting of the Psalms antiphonally, or alternately (verse by verse), is a custom received from the Jews and handed down to us from the very foundation of the Christian Church (Isaiah vi.; Exod. xv.; Chron. vi.).

This is why the choirmen and boys in Cathedrals and Parish Churches are always divided into two parts: one to sing on the north side of the Chancel or Choir, called Cantoris (it being the side on which the chief singer has his seat), and the other on the south side, called Decani. The "Decantores," called from Latin verb "Decanto," to leave off singing, were those who sang and left off that the others might join in.

The Psalms follow according to the ancient custom, the whole Psalter being taken in order every month.

The Psalter thus becomes more generally known by the whole of it being used in turn in the Sunday services.

Psalms are chanted either to Anglican or Gregorian chants. Anglican or English chants are modern compositions, sung in four parts like the ordinary hymn tunes.

Gregorian Tones are certain chants of peculiar solemnity, handed down to us from remote antiquity. In the Gregorian chants we have a

remnant of the old Greek music, hallowed, it is true, by Liturgical Use. Their very existence being dependent upon custom, their form has of necessity varied much in different times and places. But they are said to have been presented more or less in their present shape by St. Gregory the Great. They are sung in unison—that is, the melody, or "plain song," is sustained by all the voices, of whatever kind, and the harmonies are played on the organ alone.

In the early Christian Church, the Psalms were so often repeated that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses, and in the fields.

In the rudest stages of society, music was undoubtedly one of the charms of life; and when we consider the noble purposes to which it may be devoted, and the lofty inspiring sensations which it produces—when we remember that sacred music is but the echo of the chorus of heaven, and borrowed from the employment of glorified spirits, we must acknowledge that it affords a subject of great importance, and that the abuse of this gift must be attended with dangerous consequences. Sacred music has a direct tendency to promote heavenly feelings, and to elevate the soul above this lower world. It is to be lamented that much that is highly beautiful in music, should be appropriated to words offensive, not only to religion, but to good feeling.

It is a matter of great regret that there are not more persons in our congregations who heartily join in the services of our Church. It never was intended that Psalmody should be a *performance* to which the congregation was to be the auditory

—but that the people themselves should form one great choir, and with one heart and one voice celebrate His redeeming love. The cause of so much apathy and indifference must lie deep in the heart. Many who might effectually contribute their aid remain silent, indifferent, and sometimes fastidious bystanders. Many, upon other occasions, prove that God has conferred upon them the talent of harmony, but they devote that talent only to amusement or vanity, and when asked to help in the praises of God, they have no thankful note to utter, as if the occupation is unworthy their powers.

In her use of the Psalter, the Church has remained in harmony with the best traditions of the Ancient Church, and the Psalms have continued to be the leading element in her Service of praise, and a most powerful influence over the spiritual devotion of her members.

Note.—Choir Schools attached to Cathedrals, date from the sixth century. The first singing school at Rome was established by Gregory the Great, A.D. 590. Its influence extended to England and other parts of the West.

The first Choir in England was established by St. Augustine, on the foundation of the See of Canterbury, A.D. 597.

With regard to the Music of the Church according to St. Jerome, A.D. 378, and St. Chrysostom, A.D. 398, it had degenerated in the East into a theatrical style. The former, in order to counteract this in the West, introduced the "Monotone," or "plain Song," as practised by the Monks. St. Ambrose of Milan, A.D. 374, introduced the method of chanting called from him

Ambrosian. It was antiphonal and abounding in variation.

In place of this Gregory the Great, A.D. 590, substituted the *Cantus firmus*, an unvarying melody of eight tones, to be sung in unison by the whole choir. This chant has been retained in use ever since. *See Glossary*, "Gregorian Chants."

Having "set forth God's most worthy praise," we now go on "to hear His most holy Word"—the minister being directed to read select portions from the Old and New Testament. (Read the Rubrics.)

The Lessons,

Or the public reading of the Word of God. It was always esteemed a solemn part of Divine Worship among God's people, the Jews, to read in their assemblies His Word.

We take our First Lesson from the Law and the Prophets, that is from the whole Jewish Scriptures, and our Second Lesson from the New Testament, which contains a history of the life of our Saviour written by four different persons, and likewise the letters of some of His most eminent followers, so that in due course the chief part of the Old Testament is read *once*, and the New *twice*, in every year, thus bringing before the people in the course of the Christian year all the chief facts of our Faith. By this judicious selection, no one is left at the mercy of any individual minister, or is in danger of hearing only certain favourite chapters

according to his liking, to the exclusion of others equally or even more important, according to the analogy of the Faith.

The Canticles.

From very ancient times Psalms or Canticles have been intermingled with the reading of Scripture in public service; and those which we now use occupy, as nearly as possible, the places where they have been sung for centuries.

There are two Canticles which follow each Lesson, both in Morning and Evening Prayer, and it is left to the Minister's choice which he will have.

Te Deum Laudamus.

(We praise Thee, O God.)

This Hymn is said to have been composed by St. Ambrose, Bishop of Milan, A.D. 360, upon the conversion of St. Augustine, and used at his baptism.

Ancient tradition tells us that this hymn has been differently used in different Churches, and in different ages of the Church; sometimes said on Sundays only, and at other times daily, except during Advent and Lent, and at other times it has formed a special service of thanksgiving on occasion of victories or other national mercies.

King Edward IV. Book (1549) enjoins that the Te Deum should be sung *daily*, except in Lent; BUT our present Rubric only directs that either it or the Benedicite be sung daily. However, *in*

deference to the old usage, the Benedicite should be used throughout Lent instead of the Te Deum.

The Te Deum may be divided into two portions; the first of Praise, the second of Prayer.

The Act of Praise (which also involves a confession of faith) extends from verse 1 to 19, the first thirteen verses being addressed to God the Father, the remainder to God the Son.

The Act of Prayer (only broken by an outburst of praise in verse 24 and 25) extends from verse 20 to the end, and is addressed to God the Son.

This hymn is in reality "a Confession of faith," and an enlargement of that ancient creed, the Doxology, which is not added to this hymn, as it is to the other Canticles.

Compare some portions of it (verses 11 to 19) with the clauses of the Apostles' Creed.

Benedicite. Omnia Opera. Ps. cxlviii.

(Enlarged.)

(O all ye works of the Lord.)

This Canticle may be found in the Apocrypha, and is called "the song of the three children"—Hananiah, Mishael, and Azariah—and is an invocation to all created things in heaven and earth to join in one strain of praise to the great Creator.

It is said to have been sung in the midst of the fiery furnance (Dan. iii.), and though it is not a portion of the inspired Word of God any more than the Te Deum, it has been used as a hymn of the Church from the earliest times.

Read Nehemiah xii. 27 to 43, to see on what occasion this psalm is supposed to have been written and used.

Benedictus. S. Luke i. 68.

(Blessed be the Lord God of Israel.)

The hymn of Zacharias, the father of John the Baptist; a thanksgiving for the performance of God's promises. Having been struck dumb for nine months because he believed not the words of the Angel Gabriel when he foretold the birth of a son, as soon as his tongue was loosed, he praised God and prophesied in the words of this hymn.

Note.—This Canticle being a "Thanksgiving for the performance of God's mercies," comes very suitably after the Lesson in the New Testament.

Jubilate Deo. Ps. c.

(O be joyful in the Lord.)

A Psalm of Thanksgiving, originally sung at the Festival of "Ingathering" (Exod. xxiii.), and well suited as a hymn of gladness. We praise Him for grace, mercy, and truth, set forth in the Gospels.

Magnificat. St. Luke i.

(My soul doth magnify the Lord.)

This is the song of the Blessed Virgin Mary, and is the first hymn to be found in the New Testament. It is a song of rejoicing at the coming of God our Saviour, and was uttered by the Blessed Virgin when she was in the house of Zacharias, after the prophecy of Elizabeth. It has many points of likeness to Hannah's song of praise.—1 Sam. ii., &c.

This Hymn has been used in the Church from the beginning of the sixth century, and (like the *Te Deum* in the Morning Service) links the two lessons most appropriately together.

Cantate Domino. Ps. xcviii.

(O sing unto the Lord.)

This is a prophetic Psalm, and is supposed to have been composed and sung when David and all Israel were bringing the Ark to the hill of Sion (Chron. xiii.). Verses 1 to 4 extol the miracles, the victory over death and the grave, the salvation, righteousness, mercy and truth, as a fitting cause, in verse 5–9, for rejoicing and praising Jehovah. It ends with reminding us that "the Judge standeth before the door."

This Psalm was inserted as an alternative to the Magnificat in A.D. 1552.

Nunc Dimittis. Luke ii. 29.

(Lord, now lettest thou thy servant.)

The song of Simeon, "a just and devout man," who was waiting for the consolation of Israel—that is Jesus Christ. The Holy Ghost had revealed to him that he should not see death before he had seen Christ—that is, the Messiah. He was led by the Spirit into the Temple at the time the parents brought in the Child Jesus, to present Him as a first-born son to the Lord. When Simeon saw by inspiration that the prophecy was fulfilled, he took the Child Jesus up in

his arms, and blessed God, and said the Nunc Dimittis.

This song is sung after the 2nd Lesson as a Thanksgiving for the salvation of which we have just been hearing, and because we are among those Gentiles to whose enlightenment Simeon points.

Deus Misereatur (Ps. lxvii.)

(God be merciful unto us.)

This psalm was sung at the harvest home of the Jews—a song "for the enlargement of God's Kingdom." The Christian Church, with reference to the harvest of souls (Matt. ix.), which we pray when we say, "Thy Kingdom come," sings this psalm in her service.

Easter Day.

(The Anthem appointed to be sung instead of *The Venite.)*

(Christ our Passover.) (Read the Rubric.)

Easter Day is a moveable feast, and the day appointed by the Church to be kept in remembrance of our Saviour's Resurrection. It has always been reckoned the Queen of festivals.

Note.—The Church begins the office of praise on this day with Anthems proper to this day alone.

In the early Church, Easter was the beginning of the Ecclesiastical year, just as Advent Sunday is now. Easter is observed with reference to the Feast of the Passover, because the annual sacrifice

commanded by the Jewish law was a type of the greater sacrifice of Christ for our redemption; and the deliverance out of Egypt of the Israelites was a type of our deliverance from sin and death by Christ's merits.

Easter is connected with all the ceremonies of the Jewish Passover as the antitype with its type. It is *the cause* of all that was ordained for the service of the Jewish Temple.

Now follows the Apostles' Creed, and the reason of our being ordered to repeat it is that we may fix the more deeply in our minds the truths which are necessary to be believed, and that we may bear open testimony of our agreeing together in the unity of the faith.

The Creeds.

From the Latin word "Credo," I believe.

A Creed is a short form of Christian Faith, provable by Scripture, and put forth by the Church; sometimes called the "Belief," the "Faith." It sets forth the doctrines which the Apostles taught, and which may be proved from their writings. It may be *sung or said*, because a Creed is a Hymn, and may be *sung* as an act of praise, or *said* as a confession of faith.

There are three Creeds of the Catholic or Universal Church—namely, *The Apostles'*, *The Nicene* (drawn up at the Council of Nicea, A.D. 325), and that commonly called the *Creed of Athanasius*, "which ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

It is a very ancient custom, and one observed in all Cathedrals, and in many of our Parish Churches, to turn towards the East whilst repeating the Creed. This custom arose from the practice of the Jews, who always, when they prayed, turned their faces in the direction of Jerusalem, towards the Holy Temple. Primitive Christians renounced the Devil with their faces to the West, and turned to the East to make their covenant with Christ; the East, or region of the rising Sun, being the source of Light.

Hence the turning to the East was of old the practice while singing the Creed, just as all Churches now are built, where possible, with the Chancel Eastward; and all people are buried in old Churchyards with their feet towards the East. This last custom is universal amongst all professing Christians.

NOTE.—The Rubric states that the Creed is to be *sung or said standing*. That is to signify our resolution that we will "earnestly contend for the faith which was once for all delivered to the saints" (St. Jude iii.).

The Nicene Creed is the great Creed of the Eastern Church, as the Apostles' Creed is the Creed of the Western.

The Apostles' Creed.

(I believe in God the Father Almighty.)

This Creed consists of twelve sentences, *each of which* contains a chief part of that faith which is to be received as a whole.

The Apostles' Creed is first found in "Ruffinus of Aquileia," A.D. 399. It was the Creed of the Roman and other Italian Churches.

1. *The Apostles' Creed* (consisting of twelve articles) asserts the Catholic Faith.

2. *The Nicene* explains or asserts it, so as to contradict the opposite errors.

3. *The Athanasian Creed* defends it, condemning opposite errors and illustrating controverted truths.

Creeds are thought to be alluded to in Matt. x. 32; Rom. vi. 17; 2 Thess. ii. 15; Tim. vi. 20; Jude iii.

Traces of Creeds are found in Acts viii. 37 and x. 34; 1 Cor. xv.; 1 Tim. iii.

The Apostles' and Nicene Creeds Compared.

The Apostles'.	*The Nicene.*
1st Article—I believe in God the Father Almighty, maker of Heaven and Earth.	1st Article—I believe in one God the Father Almighty, maker of Heaven and Earth, and of all things visible and invisible.
2. And in Jesus Christ, His only Son our Lord,	2. And in one Lord Jesus Christ, the only-begotten Son of God; begotten, &c., &c., for our salvation; came down from Heaven.
3. Who was conceived by the Holy Ghost, born of the Virgin Mary.	3. And was incarnate by the Holy Ghost, of the Virgin Mary, and was made Man.
4. Suffered under Pontius Pilate, was crucified, dead, and buried.	4. And was crucified for us under Pontius Pilate. He suffered and was buried.
5. He descended (*went down*) into Hell. The third day He rose again from the dead.	5. And the third day He rose again, according to the Scriptures.
6. He ascended into Heaven, and sitteth on the right hand of God, the Father Almighty.	6. And ascended into Heaven; and sitteth on the right hand of the Father.

7. From thence He shall come to judge the quick and the dead (*again at the end of the world*).	7. And He shall come again with glory, to judge both the quick and the dead; whose Kingdom shall have no end.
8. I believe in the Holy Ghost;	8. And I believe in the Holy Ghost, the Lord, and Giver of life; who proceedeth from the Father and the Son; who, with the Father and the Son, together is worshipped and glorified; who spake by the Prophets.
9. The Holy Catholic Church; the Communion of Saints;	9. And I believe one Catholic and Apostolic Church.
10. The Forgiveness (*remission*) of Sins;	10. I acknowledge one Baptism for the Remission of Sins;
11. The Resurrection of the Body (*flesh*);	11. And I look for the Resurrection of the Dead,
12. And the Life everlasting (*after death*) —Amen.	12. And the life of the world to come. Amen.

We chiefly learn in these Articles of our Belief—

First—To believe in God the Father, who hath made us and all the world. This is taught in Art. 1 of the Creeds.

Secondly—To believe in God the Son, who hath redeemed us and all mankind. This is taught in Art. 2–7 inclusive.

Thirdly—To believe in God the Holy Ghost, who sanctifieth us and all the elect people of God. This is taught in Art. 8–12 inclusive.

The Athanasian Creed.

"*Quicunque Vult.*"

The Confession of our Christian Faith, commonly called "The Creed of St. Athanasius," because it contains within it those chief truths of Christianity respecting the nature of God, the incarnation of our Lord Jesus Christ, and man's future state, which he so courageously defended A.D. 326.

This Creed was in use before the year 799, and was kept in our Prayer Book at the Reformation because it was found to contain the teaching always held by the Catholic Church.

From this Creed we chiefly learn that "*the Catholic Faith is this:*"

I. With respect to the nature of God—

We worship one God in Trinity, and Trinity in Unity.

There is one Person of the Father, another of the Son, and another of the Holy Ghost, eternal, almighty, every Person by Himself being God and Lord.

Yet not three Gods, but one God—not three Lords, but one Lord.

II. With respect to the Incarnation—

He is perfect God, of the substance of the Father, begotten before the worlds; equal to the Father as touching His Godhead.

He is perfect man, of the substance of His Mother, born in the world, inferior to the Father as touching His Manhood.

He suffered for our salvation, descended into hell, rose again, ascended into heaven, will come again to judge the quick and the dead.

III. With respect to man's future state—

All men shall rise again with their bodies.

All men shall give account of their own works.

They that have done good shall go into life everlasting.

They that have done evil into everlasting fire.

NOTE.—This Creed remains in the Irish Prayer Book as one of the Formularies of the Church, although it is no longer appointed to be used in Public Worship on certain days.

After the solemn profession of Faith, the minister and people betake themselves to prayer - first, mutually interceding with God for each other that they may be enabled to offer Him an acceptable sacrifice.

Such is the meaning of "The Lord be with you" (Read Ruth ii. 4).

"The Lord be with You."

That is, May the Lord be present with you.

"And with Thy Spirit."

That is, And may He be present with thy spirit. This salutation has ever been used in the Church Services, and is extracted from the Old and New Testaments.

It marks "the passing over" from one part of our service to another.

It is a prayer that God would send His grace to people and minister, that they may worship Him as they ought to do, and that He would hear their joint petitions in the prayers that follow.

In this prayer minister and people salute one another, and is an important feature of our common worship.

The responsive prayer should always be *audibly* said by the people.

Let us Pray.

The use of this exhortation is "to call attention," to warn the worshippers, and to call home their wandering thoughts.

"The Lesser Litany."

(Kyrie Eleison.)

Three Versicles—

Lord have mercy upon us,
Christ have mercy upon us,
Lord have mercy upon us.

An address to each of the Three Persons of the Holy Trinity in succession, and fixes or points to the object of Christian Worship. Therein we thrice implore God's mercy before we go to Him in prayer "to ask those things which are requisite and necessary as well for the body as the soul."

Now again follows the Lord's Prayer, and if there are any who take offence at this prayer being repeated so often, let them remember that it was Jesus Christ Himself who was the Author of it, and though we are cautioned against using vain repetitions in our prayers, yet all repetitions cannot be vain since our Saviour is described begging God "to remove the cup from Him *three times*, and in the very same words."

The Minister now stands up, and with the people offers up in short terms the heads of what they afterwards, in the following prayers, ask for more at length. This may be perceived by anyone who will compare them together; the short sentences are so plain as to require no explanation.

The Versicles,

Sometimes called *Suffrages*, from the Latin word Suffragium, meaning a Voting Tablet—thence approbation.

The following six couplets are almost all taken from the Bible, and agree with the Collects which follow them—

"*O Lord, shew Thy mercy*," answers to the Collect for the day (Ps. lxxxv).

"*O Lord, save the Queen*," answers to the Prayer for the Queen (Ps. xx).

"*Endue Thy ministers*," &c.
"*O Lord, save Thy people*," } Answer to the Prayer for Clergy and People (Ps. xxviii. and Sam. x.).

"*Give peace in our time*," answers to the Collect for Peace (2nd Kings xx.; Psalms 22).

"*O God, make clean*," answers to Collect for Grace (Ps. li. 10).

The Collects are directed to follow, and after having put up the above-mentioned prayers for ourselves, we now begin our intercession for others, and first, according to the Apostle's injunction, for the Queen as supreme, then for the Royal Family, for our Spiritual Guides (and all congregations committed to their charge), for Parliament (when sitting), for all mankind in general, and more especially for the members of the Catholic Church, that they may live in peace with each other, and may lead religious and virtuous lives, for the Sick, and those who are any otherwise distressed.

Rubric.—Then shall follow three Collects—the first of the Day, the second for Peace, the third for Grace to live well. And the two last Collects shall *never* alter, but daily be said at Morning Prayer (at Evening Prayer without alteration) throughout all the year, all kneeling.

Note.—The first of the Day, *i.e.*, the same that is appointed at the Communion and is to be found before each Epistle and Gospel and which serves all the week after. It is thus a link connecting the daily offices with the office for Holy Communion.

Second Collect.

Morning—"O God, who art the author of Peace."
Evening—"O God, from whom all holy desires."

In the Morning we pray for "outward peace," to secure us against the troubles of the world.

In the Evening we pray for "inward peace," that we may "Lay down in peace and sleep."

These Collects were found in the Sacramentary of Gelasius, A.D. 494.

Third Collect.

Morning—"O Lord our heavenly Father."

Evening—"Lighten our darkness."

In the Morning we ask for "grace and guidance" to direct us through the dangers of the day.

In the Evening we pray for "protection through the night."

These Collects were in the Sacramentary of Gregory, A.D. 590.

"Here may follow an Anthem or Hymn" (See *Anthem*).

There is some reason to believe, that when Matins ended here an Anthem used to be sung, and the concluding *Voluntary* on the organ in modern times is perhaps a relic of this custom. (For Anthem, Hymn, and Voluntary, see *Glossary*).

A Prayer for the Queen's Majesty.

Prayers for Kings and those in authority were enjoined by St. Paul—(1 Tim. ii.). This prayer was found in a little volume of "private prayers" published in 1548.

The Prayer for the Royal Family

("Almighty God, the Fountain of all goodness")

Dates from 1604, and was composed by Bp. Whitgift. It was placed in the Book of Common Prayer when James I. was securely seated on the English Throne, with the prospect of handing down his Sovereignty to his children. During the reigns of all the Tudor Sovereigns, there

had been a doubt as to who would succeed when the King died, so that no one who might be supposed to have a claim to the Throne could be prayed for without making the reigning King jealous and suspicious. It is notable that James I. was the first Sovereign, after the Reformation, who had a family to be prayed for.

Having prayed for the "root," we now pray that the "branches" of the Royal Tree may flourish.—(Ezra. vi.).

A Prayer for Clergy and People.

("Almighty and Everlasting God, who alone, &c.")

(A.D. 492.)

Comes through the Sarum Breviary from Gelasius and Gregory. Having prayed for Temporal Governors and so for the State, in order that we may "lead quiet and peaceable lives"—(1 Tim. ii.).

We now pray for the Church—that is, for our Spiritual Guides.—(Heb. xiii.).

A Prayer for All Conditions of Men.

("O God, the Creator and Preserver of all mankind")

(Read the Rubric)

Was introduced in 1662, and is ascribed to Bishops Sanderson and Gunning.

This prayer supplies the place of the Litany, and is a prayer—

1. Generally for the whole world.
2. More especially for the whole Church.
3. Those that are afflicted or distressed.

A Prayer that may be said after any of the former.

This Collect is a translation of one in the Sacramentary of Gregory the Great, A.D. 590.

It was inserted in A.D. 1559.

NOTE.—After these follow the "General Thanksgiving," in which we testify our gratitude to God for all His lovingkindness to us, and entreat Him that we may not only, with our lips, but in our lives, by our deeds also, shew the sense which we entertain of His kindness.

A General Thanksgiving.

("Almighty God, Father of all mercies").

General: because couched in general terms. The duty of thanksgiving is described in the order of administration of the Lord's Supper. "It is very meet, right, and our bounden duty," &c.

Thanksgiving formed one chief part of the worship of God's ancient people.

This was placed here in A.D. 1662.

Last comes a Prayer taken from the Liturgy of one of the most celebrated Fathers of the Christian Church, in which we ascribe to God the grace which has prompted us to meet together to put up our petitions to Him. We encourage ourselves with Christ's promise that "when two or three are gathered together He is among them."

A Prayer of St. Chrysostom

("Almighty God, Who hast given us grace")

Was taken from Liturgies of the Greek Church. John Chrysostom (or the "golden mouthed," from his eloquence) was the famous patriarch of Constantinople (398), and reckoned the most eloquent of the Fathers of the Church.

This prayer is addressed to the Second Person of the Trinity, God the Son, and by using it we bear witness to the Deity of the Mediator, unto whom all power is committed.

This prayer was placed here in A.D. 1661.

Finally, we close with St. Paul's farewell to the Corinthians, praying that the favour of our Lord Jesus Christ, the love of God, and the indwelling of the Holy Ghost may be always ours.

The Benedictory Prayer

("The Grace of our Lord Jesus Christ")

Is taken from 2 Cor. xiii., and contains the whole order of our salvation.

It begins with *The Grace* to pardon our sins,
The Love to supply our wants, and
The Fellowship to strengthen our weakness.

This prayer was placed here in 1559, and is an Apostolical adoption of a Jewish form.

NOTE.—"Conclusion of Prayers."

Every Prayer of our Service concludes with the plea of Christ's merits as our ground of acceptance —"*Through Jesus Christ our Lord.*" "*For the love*

of Thy only Son." "*In the name and mediation of Jesus Christ.*" "*Through the merits of Thy Son.*" Thus showing that we believe it is only what we ask the Father in Christ's name that He will give us, and these are only different ways of expressing the same truth.

Prayers and Thanksgivings.

Before the compilation of the Prayer Book there were special services for Rain, for Fair Weather, and in Time of War; but the Collects in these services have little resemblance to our occasional Prayers, which may be regarded as original compositions of our Reformers.

The first two Prayers, for Rain and for Fair Weather, were placed in their present position in A.D. 1661, and the corresponding thanksgivings and other prayers were added to them.

The Special Thanksgivings which follow were composed in A.D. 1604, with the exception of that for "Restoring Public Peace at Home," which was added after the Restoration of the Monarchy. The Thanksgivings correspond with the Prayers immediately preceding.

"The Collects, Epistles, and Gospels."

The Antiquity of the Collects is very great.

"The Collect, Epistle, and Gospel"

Belong to the *Communion Office*, though the Collect is also used in morning and evening prayers.

The "Collect" is so called because into that prayer the priest *collects* the desires and supplications of the worshippers.

It is offered by the priest alone, instead of being said alternately by priest and people, as in the Litany. Or it is a prayer used when the people are *collected* together for worship.

We are using now the same prayers in *English* that members of the Church offered up in *Latin* 1300 years ago.

The Collect consists of five parts—

1st. The invocation or address.
2nd. The antecedent reason of the petition (Why we ask).
3rd. The petition itself.
4th. The benefit which, if granted, we hope to obtain.
5th. The conclusion.

Take for example the Collect for the 2nd Sunday in Lent—

1st. Almighty God (*The invocation*).
2nd. Who seest we have no power of ourselves to help ourselves (*The reason*).
3rd. Keep us both outwardly in our bodies and inwardly in our souls (*The petition*).
4th. That we may be defended from all, &c. (*The benefit*).
5th. Through Jesus Christ our Lord (*The conclusion*).

The Collects, Epistles, and Gospels are the chief *variable* parts of the Holy Communion Service, being adapted to the *several seasons* into which the Church's year is divided, and to the Special Holy Days which occur in it.

The *Gospel* supplies, generally speaking, the record of some act or teaching of our Lord; and

The Epistle supplies the Apostolic, or in some cases, the prophetic exposition of some doctrine represented thereby, or in the case of a Saint's Day, the Gospel may give some historical mention of the Saint, and the Epistle some word of his, or some lesson which his life suggests. Hence we have represented in them the two foundations of actual fact and Divine teaching, on which our Christianity is built.

The Christian Year is marked by two main divisions: (1) from Advent to Trinity, (2) from Trinity to Advent.

In Division 1 we commemorate the leading events of our Lord's life on earth, from His Incarnation to His Ascension, together with the coming of the Holy Ghost.

In Division 2 the Epistles and Gospels contain lessons on practical life, set forth in the light of Christ's example.

The arrrangement of the Epistles and Gospels in our Prayer Book is nearly the same as in the old Sarum Missal. That Missal followed very closely an order ascribed to St. Jerome about A.D. 400, which is undoubtedly of great antiquity.

The idea upon which the whole course of the Christian seasons rests is that of commemorating before God the leading events in our Lord's life. The order followed corresponds exactly with that in which these events are pleaded in two verses of the Litany, thus—

Advent, Christmas, Circumcision.

By the mystery of Thy holy Incarnation.

By Thy holy Nativity and Circumcision.

The Epiphany and Lent.

By Thy Baptism, Fasting, and Temptation.

Passion Week.

By Thine Agony and bloody Sweat—by Thy Cross and Passion.

Good Friday.

By Thy precious Death and Burial.

Easter Day.

By Thy glorious Resurrection.

Ascension Day.

And Ascension.

Whit Sunday.

And by the coming of the Holy Ghost.

The following Table will show most clearly how many of our Collects were drawn from ancient sources, and how many were composed by our Reformers :—

TABLE OF COLLECTS.

From the Sacramentary of Leo, A.D. 440 –461.	From the Sacramentary of Gelasius, A.D. 492—496	From the Sacramentary of Gregory the Great, A.D. 590—604	Composed in A.D. 1549, but partly suggested by other Ancient Prayers	Composed by the Reformers, A.D. 1549.
3rd Sunday after Easter	4th Sunday in Advent	St. Stephen's Day	1st Sunday in Advent	2nd Sunday in Advent
5th ,, after Trinity	Holy Innocents	St. John Evangelist	Christmas Day	Quinquagesima
9th ,, ,,	Sunday before Easter	Circumcision	Ash Wednesday	1st Sunday in Lent
10th ,, ,,	Good Friday	Epiphany	1st Sunday after Easter	2nd ,, after Easter
12th ,, ,,	Easter Day	1st Sunday after Epiphany		St. Thomas
13th ,, ,,	4th Sunday after Easter	2nd ,, ,,		St. Matthias
14th ,, ,,	5th ,, ,,	3rd ,, ,,		S.S. Philip and James
	Sunday after Ascension	4th ,, ,,		St. Barnabas
	1st Sunday after Trinity	5th ,, ,,		St. John Baptist
	2nd ,, ,,	Septuagesima		St. Peter
	6th ,, ,,	Sexagesima		St. James
	7th ,, ,,	2nd Sunday in Lent		St. Mathew
	8th ,, ,,	3rd ,, ,,		St. Luke
	11th ,, ,,	4th ,, ,,		S.S. Simon and Jude
	15th ,, ,,	5th ,, ,,		All Saints
	16th ,, ,,	Good Friday (1st Collect)		A.D. 1552
	18th ,, ,,	Ascension Day		St. Andrew
	19th ,, ,,	Whitsunday		A.D. 1661
	20th ,, ,,	Trinity Sunday		3rd Sunday in Advent
	21st ,, ,,	3rd Sunday after Trinity		6th ,, after Epiphany
		4th ,, ,,		Easter Even
		17th ,, ,,		
		22nd ,, ,,		
		23rd ,, ,,		
		24th ,, ,,		
		25th ,, ,,		
		Conversion of St. Paul		
		Purification		
		Annunciation		
		St. Mark		
		St. Bartholomew		
		St. Michael and All Angels		

Glossary of the Collects.

Agreeable—Suitable, fitting.
Adoption—Making him a son who is not so by nature.
Advocate—One who pleads the cause of another.
Attain—To reach to; to get possession of.
Assault—An open attack by an enemy. Opposed to craft or secret attack.
Adversity—Whatever is against us, or contrary to our advantage.
Abstinence—Keeping from what we naturally like.
Betray—To give up by treachery into the hands of an enemy.
Convert—To turn.
Contempt—Scorn.
Corrupt—Tainted, spoiled.
Confession—Telling out.
Constancy—Steadfastness.
Carnal—Fleshly.
Contrite—Worn and bruised with the sense of sin.
Digest—(Used of Scripture.) To extract from it that portion which each needs for spiritual strength and nourishment, as the body does from food.
Doctrine—Teaching.
Deliver—To set free.
Example, or *Ensample*—A copy or pattern.
Estates—Conditions of life.
Endeavour oneself—To brace oneself up to a course of action—to strive.
Error—A departure from the right way.
Eschew—To avoid.

Exalt—To raise to great honour.
Excellent—Going beyond or excelling others.
Fellowship—Companionship, society.
Fruition—Enjoyment, possession.
Heretics—Misbelievers.
Holy Scriptures—Holy writings—writings inspired by the Holy Ghost.
Infidels—Unbelievers.
Inestimable—Beyond what we can estimate in value.
Inspiration—Breathing into.
Jews—The Israelites, who as a nation still reject our Lord Jesus Christ.
Justification—Acquittal or clearance from guilt.
Judgment—The power of forming opinions.
Leaven—Literally, sour dough, which is used to make fresh dough rise; that which pervades.
Let—To keep back, hinder.
Malice—Deliberate mischief.
Manifold—Many in number.
Minister—Those serving in the Gospel.
Mystery—Truth not revealed, and therefore beyond our understanding.
Mediator—One who comes between two parties. Christ is mediator by His nature, because He is both God and man. He is mediator by office, because through Him the Father is reconciled to us.
Mortify—To kill out, to make dead.
Manifest—To shew forth.
Mortal—Ending in death.
Majesty—Kingly glory and splendour.
Partaker—One who shares in anything.
Prevent—To go before, or anticipate.
Persecutor—One who causes another to suffer for his religion.

Penitent—Sorrowful on account of past transgressions.
Profession—That which we have openly declared.
Quick—Living.
Remission—Forgiveness of sins.
Regenerate—Born again.
Special—Particular.
Sacrifice—An offering made to God.
Sundry—Of different kinds.
Steadfast—Firmly fixed.
Steward—A chief servant put in charge of his master's goods.
Succour—To help, assistance.
Sore—Grievously.
Subdued to—Brought in subjection.
Testimony—Witness.
Turks—The inhabitants of Turkey who believe in the false religion founded by Mahomed.
Vocation—Calling.
Worthily—In a fit manner.

Subjects of the Collects.

(Alphabetically arranged.)

Afflictions, for deliverance from and support under, *Third Sunday after Epiphany, Eighth after Trinity, Fifth in Lent.*

Angels, for the guardianship of, *St. Michael and all Angels.*

Charity, *Quinquagesima.*

Chastity, *First Sunday in Lent.*

Christ, for the imitation of, *Sunday next before Easter, Second Sunday after Easter.*

Christ, for the benefit of His death, *Annunciation.*

Church universal, *Fifth Sunday after Epiphany, Third after Easter, St. John, Two first for Good Friday.*

Church, for the unity of the, *St. Simon and St. Jude.*

Church, for the peace of the, *Fifth, Sixteenth, and Twenty-second Sundays after Trinity.*

Comfort, spiritual, *Sunday after Ascension.*

Contrition, *Ash Wednesday.*

Covetousness, against, *St. Matthew.*

Courage, Christian, *St. John Baptist.*

Enemies, for deliverance from, *Third Sunday in Lent.*

Example of Christ, for the imitation of, *Sunday next before Easter, Second Sunday after Easter.*

Faith, right, *Trinity Sunday, St. Thomas, St. Mark.*

Faith, Hope, and Charity, *Fourteenth Sunday after Trinity.*

Grace, *Fourth Sunday in Advent, Second in Lent, Easter Day; First, Seventh, and Thirteenth after Trinity.*

The Litany.

"Or General Supplication."

(Read the Rubric.)

Joined on to the Morning Prayer, and mixed in with it, as it commonly now is, we are apt to forget its true character—its real distinctness from all other services.

That character is an ever-increasing sense of sin and misery which cannot be fully realised without a fresh examination of our hearts, and recollection of our sins. And this deep sense of sin leads on to another characteristic of the Service—a cry for mercy and deliverance—a cry far more deep and earnest than any contained in the Daily Services.

This distinct characteristic of the Litany was much more easily borne in mind when it was used as a separate service (by itself) offered up at a different hour of the day, from all the other services. This was the intention of those who, at the time of the Reformation, arranged our Book of Common Prayer. In those days the Morning Prayer was read on Sundays and on week-days, at a very early hour of the morning—and that ended, the custom was for the people to go home, and at a later hour come again for Litany. Thus they had time, both before and after entering the Church, to make a fitting preparation for this solemn Service.

In the course of time, permission was given to join the Litany to the Morning Prayer, thus making one unbroken service. But when the Litany is read with the Morning Prayer, *there should be a short pause* at that part of the service in which it is used, in order to give the people the opportunity of employing the few moments this break may give in bringing their minds into such a frame as will gain a favourable hearing for their cries for mercy.

A Litany is an earnest prayer offered up to God to turn away His wrath and the punishments which sin justly deserves.

During the first 500 years after Christ many forms of Litanies for the removal of evils were used. But the most perfect of all was that arranged by Gregory the Great, a Bishop of Rome, who lived before any of the false additions to the true Christian faith had begun to be taught in the Church of Rome (590). Gregory's Litany was the pattern for all others in the Christian Church, and the one we now use is most like it of any that have been taken from it.

Sunday seems a strange day to be appointed for a service of humble, sorrowing supplication; but we must remember that shame and sorrow ever go before joy. Sunday is a day, too, on which there is a larger gathering of worshippers.

Wednesday and Friday are yet more suitably chosen, they having ever been days of Prayer and Humiliation in the Church—*Wednesday* in remembrance of the infamous agreement made on that day by Judas to betray our blessed Lord; *Friday* in still more sad remembrance of the sufferings on that day endured for us.

In former times Litanies were sung by the people as they walked in procession through the country, to implore the removal of some especial calamity. But in this, as in other customs of old days, evil was found to be so mingled with good that what began in piety ended in impiety.

The Litany is divided into four parts:—

1. The Invocations, or calls to God.
2. The Deprecations, for the removal of sin and punishment.
3. The Intercessions, or petitions for others.
4. The Supplications, or earnest prayers for the whole Church.

The Deprecations begin with "*Remember not, Lord, our offences.*"

The Intercessions begin with "*We sinners do beseech Thee.*"

The Supplications begin with "*Son of God, we beseech Thee.*"

"*Son of God,*" our great Advocate and Intercessor, *we beseech Thee to hear us.*

"*O Lamb of God,*" who by Thy one great sacrifice on the cross didst reconcile us unto God, and so didst become the one Mediator between God and man, *we beseech Thee to hear us.*

"*Grant us Thy peace,*" that peace, that Comforter which Thou didst promise to send when Thou wentest to the Father, and to leave with Thy Church.

"*Have mercy upon us,*" O Lord, for we are weak.

"*O Christ,*" our anointed Priest and King, *hear us* from that heaven into which Thou hast entered, "to appear in the presence of God for us."

"*O Lord*," for the sake of Thy beloved Son, *have mercy upon us.*

"*O Christ*," who didst die for us, *have mercy upon us.*

"*O Lord*," God the Holy Ghost, who sanctifieth us, *have mercy upon us.*

Thus we call upon the Trinity; and then having, through the "Son of God," made our way "to the throne of grace," we begin our supplications to the Father in the prayer taught us by His Son.

Our last petitions in that prayer are for the special mercies we are seeking in this Litany, "Forgiveness of our sins and deliverance from sin and wickedness and from everlasting death," which is the just punishment of sin.

In the ten alternate supplications we seek admission to the Throne of Grace through Christ the Son, and in the last prayer twice over is the duty set before us of doing all we can to magnify the honour of God's name and His glory.

With this thought we wind up the Litany, offering our prayers "*through the same Jesus Christ our Lord*," the *One Mediator* between God and man.

Note.—The Litany was the first part of the Prayer Book that was printed *in English A.D. 1544.*

The Holy Catholic Church.

"(*I believe one Holy Catholic and Apostolic Church*)."

The word Church or Kirk is generally derived from the Greek word "Kuriakë," a feminine adjective (derived from Kurios, the Lord), agreeing with the noun "Oikia," a house, and therefore first signified "The House of the Lord."

There is another word by which *Church* is expressed—namely, "Ecclesia," derived from a Greek word which means *to call forth*, from which word the term *ecclesia*stical comes, meaning everything which has to do with the Church of Christ.

The Church was called *Ecclesia* because its members are "called out;" chosen out of the world (John xv. 9).

The word Church is used in the New Testament to denote—

1. The spiritual society or body, made up of many members, of which our Lord is the Head (Matt. xvi.; Acts xi.; Eph. v.).
2. A part or branch of the whole, as the Church at Corinth (Cor. i. and Rev. i.).
3. A single congregation, as that in the house of Aquila (Rom. xvi.; Philemon ii.).
4. A house of prayer (1 Cor. xi.).
5. God's ancient people, the Jews (Acts vii.).

The Church is compared to—

1. The ark ("the ark of Christ's Church")—1 Pet. iii.
2. An army (Christ's Church militant here on earth)—Eph. vi.; Tim. vi.; Heb. ii.

3. A body—1 Cor. xii.; Eph. iv.; Col. i.
4. Bread and its particles—1 Cor. x. 17.
5. A city that is set on a hill—Matt. v.; Gal. iv.; Heb. xii.
6. A field—Matt. xiii.
7. A family—Rom. viii.; Eph. iii.
8. A flock or fold—Matt. xxv.; John x.
9. A household—Mark xiii.; Eph. ii.
10. A kingdom—St. Luke xix.
11. A net—Matt. iv.
12. A threshing floor—Matt. iii.
13. A temple or building—Eph. xi.
14. A tree—John xv.
15. A vineyard—Isaiah v.; Matt. xx.
16. A wife or spouse—John iii.; Eph. v.
17. A mother—Gal. iv.
18. A bride —Rev. xxi.
19. A candlestick—Rev. i.

The Church may fitly be called "The Society of Jesus," for it is that Society which was founded by our Lord and completed by His Apostles, after that He, through the Holy Ghost, had given commandments unto them, and spoken to them for forty days of the things pertaining to the Kingdom of God (Acts i., ii., iii.).

Hence St. Paul tells "the saints and the faithful in Christ Jesus" (that is, the Church at Ephesus) that they are "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone."

This society, besides being called Militant (or in a state of warfare, its members being enlisted at their baptism to fight manfully under Christ's banner), has these four titles in the Creeds:—"*One*," "*Holy*," "*Catholic*," "*Apostolic*."

1. *One.*—By unity of origin, faith, Sacraments, hope, government, discipline—knit together by one Spirit, under one Head.
2. *Holy.*—By vocation of its members, its offices, powers, professions, object of institution—Sanctified by the merits of Christ and the perpetual presence of the Holy Spirit.
3. *Catholic.*—By its diffusiveness (not confined to one nation or people or age or country), teaching all "the faith once for all delivered to the saints," prescribing universal obedience, disseminating all grace.
4. *Apostolic.*—By virtue of its foundation, doctrine, and practice.

It has four great privileges—

1. *Communion of Saints* (that is, its members).
2. *The Forgiveness of Sins.*
3. *The Resurrection of the Body.*
4. *Life everlasting after Death.*

The marks of Communion with this One, Holy, Catholic, and Apostolic Church are these (according to Acts xi. 41 and 42)—(1) Maintenance of Apostolical Doctrine, (2) Brotherly Communion, (3) Regular Administration of Sacraments, (4) Common Prayers.

The Church has—

1. Jesus Christ for its *Head*, *Founder*, and *Perpetuator* by His continuous presence —(Matt. xxviii.; John iii.; Col. ii.).
2. Baptism for its *Form or Rite of admission* —(Matt. xxviii.; John iii.; Acts viii.

3. The Lord's Supper, or Holy Communion, for *its badge of membership* and as a means of grace.
4. Union with Christ for *its privileges.*
5. Repentance, Faith, and Obedience for *its duties or obligations.*
6. The elect (or baptised) people of God on earth and in heaven for *its members.*
7. Bishops, Priests, and Deacons for *its officers.*
8. The Bible, with Apostolic and primitive practice for *its code of laws.*

The Holy Communion.

(Read the Rubrics.)

Christ ordained two Sacraments only as generally necessary to Salvation—"*Baptism and the Supper of the Lord.*"

The Ordinance of Holy Communion was instituted to preserve a continual remembrance of the sacrifice which Christ offered up for us on the Cross, and to keep alive our thankfulness for the inestimable benefits which we derive from it, as well as to secure them to us. As water with the Baptismal formula is the outward part of Baptism, so bread and wine form the visible sign in the Lord's Supper; and as the washing or sprinkling the body, in one Sacrament, represents the purification of the soul by the blood of Christ, so bread and wine, in the other, represent the body and blood of Christ—His body broken, and His blood shed for the remission of sins.

Again, as they who are baptized are said to be regenerated, to receive new and spiritual life through Christ; so they who faithfully partake of the Consecrated Elements, sacramentally eat and drink the body and blood of their Saviour, and are spiritually sustained thereby, and thus partake in the spiritual benefits of the Atonement.

The *Primitive Name* for the Holy Communion was "The Liturgy"—a word derived from the Greek, and used to denote any public service.

A first complete "order for the administration of the Lord's Supper, or Holy Communion" in the vulgar tongue, was contained in the first Prayer Book of Edward VI., and ordered to be used in all churches on the Feast of Pentecost—*i.e.*, Whit Sunday of the year A.D. 1549.

The Order of Communion set forth by authority of Edward VI., A.D. 1548, *was the first portion* (with the exception of the Litany) *of an English Book of Common Prayer.*

Explanatory.

As the germ of Christianity lay hid in Judaism, so the Lord's Supper grew entirely out of the Jewish Paschal Festival, which it was destined to supersede. The elements of wine and bread had been used for centuries in the Paschal Feast, and a blessing pronounced over them long before our Lord, by *His* blessing, converted them into a Sacrament of His religion.

It will be of interest to give a brief account of some particulars of the Paschal Festival.

Seventeen hundred years before our Lord's birth the patriarch Jacob went down with his household into Egypt. There his descendants increased from a single family into a numerous people. But after a time they were regarded with an evil eye by the Egyptians, who treated them cruelly, making "their lives bitter with hard bondage." The misery of the Israelites was at last so extreme that God interfered for their deliverance, and gave a command by Moses to Pharaoh, King of Egypt, to let the people go. But Pharaoh would not obey the Lord, although nine terrible plagues were

sent, one after another, upon the land of Egypt to punish his stubbornness. God would be no longer resisted, and put forth His hand and "smote all the first-born in the land of Egypt, and all the first-born of cattle" (Exod. xii.). Then the obstinate heart of Pharaoh gave way, and he let the people go. In that dreadful night when, from one end of Egypt to the other, all was death and wailing, not an Israelite was hurt. The Lord had bidden them provide a lamb for each family, and "kill it in the evening, and take of the blood and strike it on the two side posts and on the upper door post of the houses." They were then to eat the flesh of the lamb, roasted, with unleavened bread and bitter herbs (read Exod. xii.).

To keep up the solemn remembrance of this great deliverance, the Lord commanded the Israelites to prepare exactly such a supper—a lamb for each family, with unleavened bread and bitter herbs—on the same day of the year, each succeeding year, from generation to generation. This supper was called the Passover Supper, because the Lord *passed over* the houses of the Israelites, and spared their first-born, when He smote the Egyptians.

After this manner was this Passover Supper observed by the Jews as their most solemn festival, even down to our Lord's time. There was now to be a far greater deliverance than that of a single nation from the bondage of Egypt, and of their first-born from bodily death.

This new deliverance was to be that of all mankind from the bondage of sin and from death everlasting. But, to procure this deliverance, a

ransom price must be paid, and to shield our souls from the stroke of God's wrath, they must be sprinkled with something better than the blood of a lamb from the flock. We were not to be "redeemed with things corruptible, as silver and gold, but with the blood of Christ, as of a lamb without blemish and without spot"—the Lamb of God, which taketh away the sin of the world. "Therefore, Christ our Passover was sacrificed for us."

The night before our Lord suffered, He sat down with His apostles to eat the Passover Supper. As they were at table, Jesus took up bread, blessed it, brake it, and gave it to His disciples, saying, "Take, eat; this is My body which is given for you. This do in remembrance of Me." He next took the cup of wine from the table, gave thanks over it, and gave it to them saying, "Drink ye all of it; this cup is the New Testament in My blood, which is shed for you and for many, for the remission of sins, this do ye, as oft as you drink it in remembrance of Me."

In these words our Lord established that new Passover Supper, where we are to feed, not like the Jews, on the flesh of the Passover lamb, but on the Lamb of God, so as to be spiritually sustained by Him. The Passover Supper was to keep up the solemn remembrance of the deliverance of the Israelites out of Egypt. In like manner, the Lord's Supper is to keep up the solemn remembrance of our deliverance from sin by the death of Christ.

With these words our Lord instituted the Holy Communion and announced the beginning of the New Covenant between God and man. And under

His authority the ancient Jewish worship, ordained by God of old time, has ceased, and the Old Testament or Covenant has given place to the New. Henceforth "the breaking of bread" takes the place of the Passover Feast, and the New Covenant made with the world, through the Blood of Jesus, takes the place of the Old Covenant made with the one nation of the Jews through the blood of beasts (Exod. xxiv. 8).

From this we learn that Holy Communion is the *chief act* of Christian worship, being ordained by Christ for Christians, in place of the ancient acts of worship ordained for Jews; and in coming to Holy Communion we come in obedience to our Lord's command, and to show that we do believe in Him who by His blood made the New Covenant with all the world.

Holy Communion is appointed by our Saviour as a means for us to meet Him on earth; that the union between Him and us may be drawn closer; that His merits may be applied to us for the remission of our sins; and that the graces of the Holy Spirit may be imparted to us for our growth in Holiness.

As regards the frequency of Holy Communion, there is no doubt that the early Christians communicated every Lord's Day, and the facilities which the Church in many places now gives for more frequent Communion is a step towards the revival of the ancient and apostolic custom. Those who seldom or never communicate are thus far from conforming to Christianity as established by the Apostles of our Lord.

The Celebration of the "Holy Communion" was *at the earliest period* the only occasion on which members of the Church assembled.

They might, as Jewish citizens, go up to the Temple at the hours of prayer, or pray together in their own houses; but all who believed on Jesus Christ, in the same city, met together in one place for the Holy Communion, *which was the one distinctive Rite* of ordinary Christian worship.

The Order of the Administration.

This order consists of three general divisions :—

I. The Preparation, inciting *the whole congregation* to the exercise of

(*a*) *Repentance*, by the Lord's Prayer; Collect for Purity; and the Ten Commandments.
(*b*) *Holy desires*, by the Collects of the Day.
(*c*) *Obedience*, by the Epistle and Gospel.
(*d*) *Faith*, by the Creed.
(*e*) *Charity*, by the Offertory, and prayer for the Church Militant.

It proceeds with a preparation of the Communicants in the Exhortation and Invitation, and ends with the Confession and "Comfortable Words."

This is called the *Ante-Communion.*

II. The Office itself—the Introduction to the Thanksgiving; and ending with the form of Administration (the delivery of the bread and cup into the hands of the Communicants).

This is called *the Canon*, or that Rule by which the Eucharist is consecrated.

III. The Post-Communion, commencing with the Lord's Prayer, as the Ante-Communion did, is followed by two forms of Thanksgiving and Prayer

—the Great Doxology, or Gloria in Excelsis, and ends with the Blessing.

I.

The Ante-Communion.

The Lord's Prayer.

This prayer and the Collect for Purity were taken A.D. 1549 (when Edward VI.'s first book was published) from the office which had been repeated by the priest *alone* as a preparation for Holy Communion. (See page 67.)

"The Collect for Purity"

Is at least 900 years old. It was found in the Sacramentary of Leofric, Bishop of Exeter, in the tenth century. It is a suitable entrance to the Communion Office, and a proper preface to the examination of our lives by the Decalogue. For a pure heart is necessary in order to hear the Commandments of God with advantage.

The Ten Commandments.

or

The Decalogue

(Meaning ten words or sayings).

Read the Rubric.

Introduced here in A.D. 1552. Found in Exodus xx. and Deut. v. Called "The Moral Law," "The Law of Duty," or the whole duty of man towards God and his neighbour.

Our Saviour divided this law into two distinct portions—"Thou shalt love the Lord thy God with all thy heart," &c. This is the first and great commandment, comprehending the first four of the ten.

And the second, comprehending the last six—"Thou shalt love thy neighbour as thyself."

My god-parents "did promise and vow that I should keep God's holy will and commandments, and walk in the same all the days of my life."

The *Civil* Law of the Jews taught them how to live and act as citizens of their nation. This passed away with the dispersion of the Jews.

The *Ceremonial* Law taught the Jews how to conduct themselves as members of the Jewish Church. This was abolished when Christ had "fulfilled all righteousness."

These two parts of the Law were put in the *side* of the ark, not within it (Deut. xxxi. 26).

The Moral Law, or Law of the Ten Commandments (put within the ark) (see 1 Kings viii. 9), was given not to the Jews only, but for the sake of all the world, to teach all men how to regulate their morals or conduct towards God and their fellow-men.

Note.—All the Commandments except two are negative—that is, have a *not* in them, reminding us how natural it is in man to run into sin, and that none can "learn to do well" unless they first learn "to cease to do evil" (Isa. i. 16).

Kyrie Eleeson.

(Two Greek words for "Lord have mercy.")

We pray, "*Lord have mercy upon us*" (St. Luke xviii.)—"for our past transgressions," "and incline our hearts" (Ps. cxix.). Give us the will, and then we shall find out the way "*to keep this law*" for the future.

"And," according to Thy promise, "*Write all these Thy laws*" (Read Heb. viii. and x.).

The Commandments, the Offertory sentence, and the "Comfortable Words," are taken from the translation of the Bible made by Tyndale and Coverdale, A.D. 1535.

The Epistles and Gospels are taken out of the "Authorized Version," A.D. 1604.

(Read the two following Rubrics.)

Epistle and Gospel.

It was the custom of both the Greek and Latin Churches to read some select portion of the plainest parts of the New Testament at Holy Communion, in imitation of the Jewish mode of reading the history of the Passover before the eating of the Paschal Lamb.

The use of the Epistles and Gospels in this connection are probably as old as the time of St. Augustine, A.D. 595—*i.e.*, 1200 years ago.

They form two series, which may be distinguished as doctrinal and practical.

The ecclesiastical year is divided into two parts.

The first, from Advent to Trinity, designed to commemorate the life of Christ on earth, and the

several particulars of His life are celebrated in their order. His *Incarnation*, *Nativity*, *Circumcision*, *Epiphany*; His *Doctrine* and *Miracles*; His *Baptism*, *Fasting*, and *Temptation*; His *Agony*, *Cross*, *Death*, *Burial*, *Resurrection*, *Ascension*, and the *Mission of* the Holy Ghost. The object of the Epistles and Gospels during this time is to remind us of the benefit which we receive from God the Father, through the Mediation and Atonement of God the Son, and through the Ministration of God the Holy Ghost. Hence this part of the Church's course of teaching is fitly ended with the Commemoration of the Blessed Trinity.

In the second part of the year, from Trinity to Advent, the portions of Scripture are selected with the view of instructing us to lead our lives after our Lord's example.

(See the Collects, p. 97.)

The Order in the Rubric

That the people *are to stand up* when the Gospel is read—is doubtless given that special reverence may be shewn to our Lord's words, and as a sign of their readiness to obey them. This custom is as old as the Apostolical Constitutions.

The Custom of Singing

"*Glory be to Thee, O Lord*," as soon as the Gospel is announced, appears to have prevailed from remote antiquity in all the Churches of the East and West.

When the Gospel was ended, the Churches of Spain and Gaul anciently sung an Alleluia or

Anthem. A custom like this now prevails in almost all Churches, where, the Gospel being ended, the people sing "*Thanks be to Thee, O Lord,*" for Thy Holy Gospel.

The Nicene Creed

Is the great Creed of the Eastern Church and was approved by 318 Bishops of the Church assembled in Council at Nicæa, A.D. 325, to define the Christian faith in opposition to the heresy of *Arius*, who denied the Deity of Christ. It agrees with the Apostles' Creed in its form and principle. The Nicene Divines affirmed in the language of the fourth century what our Lord and His Apostles had taught in the popular dialect of the first century.

(See "The Creeds," page 83.)

The Sermon

(Then shall follow).

From very ancient times it was appointed that there should be Sermons or Homilies every Lord's Day. This is the only direction in the Prayer Book about a Sermon as forming part of a Service. To other Services it is merely an appendage, for which there is no rubrical authority.

Sermons have now almost altogether taken the place of

The Homilies.

The word "Homily" is derived from the Greek, meaning intercourse, instruction. It is a religious address founded on some portion of Scripture.

The Homilies of our Church are two books of plain discourses, composed at the time of the Reformation, and appointed to be read on any Sunday when there is no sermon.

The first book, containing twelve homilies, was composed in Edward VI.'s reign by Archbishop Cranmer and Bishops Ridley and Latimer, when a competent number of ministers of sufficient ability to preach were not to be found.

The second book, containing twenty-one homilies, appeared in 1562, in the reign of Queen Elizabeth. Bishop Jewel is believed to have had a great share in its composition.

The Offertory.

(Read the Rubrics.)

This is the sentence or sentences taken from Scripture to encourage and incite the people to give.

The first and most natural act of charity is to offer gifts, to show readiness and gladness to give and to distribute. The Apostle advises us to do this every "first day of the week" (1 Cor. xvi.).

In ancient times any precious gifts devoted to God for "pious and charitable purposes"—bread and wine, from which the elements of the Sacrament were taken.

The Sentences may be arranged in three Divisions:—

I.

1 to 5. The first four are passages from the Sermon on the Mount; setting forth the duty of doing good works; of laying up treasure in Heaven; of doing

to others as we would be done by; of obeying in deed and not merely in profession. The fifth is the example of Zaccheus, who testified his repentance by almsgiving.

II.

6 to 10. Passages from the Epistles to the Corinthians and Galatians on the duty of maintaining those who minister in spiritual things.

III.

11 to 18. On the general duty of relieving the needy and distressed.

Under the law of Moses one-tenth part of all produce belonged to God, and was given by God to the tribe of Levi (Numb. xviii.).

The Jews were taught to give a second tenth part of their income for the expenses of the festivals, and every third year they were directed to set apart a tenth for the poor (Deut. xiv. 28).

The widow gave her all to God (Luke xix.).

Zaccheus promised to give half of all his property to God's poor (Luke xix. 4).

The practice of having a weekly opportunity of giving to God through the Offertory is founded on ancient custom, recommended by St. Paul (1 Cor. xvi. 2).

In expending what we give, we may well follow the example of the Jews, distributing it between—

1. The tribe of Levi—*i.e.*, for the support of the clergy.

2. Religious necessities—*i.e.*, for church expenses.

3. The poor—*i.e.*, for the support of the sick and needy.

(Read the Rubrics here.)

This defines exactly the time when the Elements are to be placed upon the Holy Table—viz., immediately after the Alms, &c., have been placed there. This implies the existence in the Chancel of some convenient ledge or table, usually called the *Credence Table*, upon which the Elements should rest until formally placed upon the Holy Table.

(See Glossary "Credence.")

The General Prayer

(For the whole state of Christ's Church Militant here in earth)

"For the whole body of the Church" formed the first part of the Prayer of Consecration in 1549.

It may be divided into six portions—

1. For the Catholic Church.
2. For Sovereigns and Rulers.
3. For Bishops and Clergy.
4. For the People and Congregation.
5. For those in adversity.
6. A commemoration of the departed faithful.

All the ancient Liturgies contain prayers in conformity with these several portions.

Note.—Three kinds of sacrifice or oblation are verbally offered "unto the Divine Majesty."

1. *The alms*, which St. Paul describes as a sacrifice well pleasing to God (Heb. xiii.).
2. *The oblations*, "creatures of bread and wine."
3. *The prayers* (read Rev. viii. 3).

Three Introductory Exhortations.

At the time of the Revision of the Prayer Book (A.D. 1661) regular Communion had ceased to be the rule; it was therefore necessary to give notice when it would be administered. To correct this general ignorance, Exhortations were introduced, the "scope of which was to lead the worshippers to prepare their hearts, and which summed up briefly the object and design of the service."

The warning for the Celebration may be divided into three parts:—

1. *The first*, containing *information* respecting the Communion and the communicants.
2. *The second*, an *exhortation* to those intending to communicate.
3. *The third*, *directions* to the penitent and doubtful.

(Read the Rubrics.)

II.

——The Communion.——

The Invitation.

"*Ye that do truly and earnestly.*"

Those here addressed are those only who have the qualifications needful for a meet partaking of the Holy Communion—"*True and earnest repentance;*" "*Love and charity to neighbours;*" "*Purpose of amendment, and faith.*"

The sincerity of intention to lead a new life can only be proved by "*following the commandments of God, and walking henceforth in His holy ways.*"

The General Confession.

("Almighty God.")

(Read the Rubric.)

A comparison of this Confession, with that in the Morning Prayer, will show how much deeper is the tone of self-humiliation here than in that form, for in proportion to the nearness of approach to God and belief in that nearness, must be the depth of our abasement; and in the Lord's Supper we have the nearest approach which it is possible to have on earth.

The Absolution.

("Almighty God.")

Compare this Form of Absolution with that of Morning Prayer. It will be found that both are based upon the same principles—namely, that God alone absolves; that they only are absolved who truly repent and believe; that Christ's minister is authorised to pronounce absolution to those who fulfil these conditions.

The Four Comfortable Words.

The insertion of these beautiful words from Holy Scripture in A.D. 1548 is peculiar to our Liturgy. They are intended to impart to each communicant that full trust in God's mercy, and that quietness of conscience which it is necessary he should have when coming to the Holy Communion.

They are "comfortable words" to those only "*who truly turn to Him*" that spake them, and whose Spirit inspired them.

Our Lord's invitation to the weary and heavy-laden, the assurance of our Father's love, and the declaration that Christ is our Saviour and Advocate, are appropriately addressed to those who have just expressed their deep sense of the burden and misery of sin.

"The Canon," or Liturgy Proper.

"Lift up your hearts."

This is the most solemn part of the Office.

The opening versicles are found in all Liturgies as an introduction to the Thanksgiving, and have been used for above 1,200 years.

"*Lift up your hearts*" (Ps. xxv.) can only be responded to if the burden of guilt acknowledged in the Confession has been removed by the Absolution and Comfortable Words; then we can say, "*We lift them up unto the Lord*" (Ps. xxvii. 8). An exhortation to thankfulness follows: "*Let us give thanks;*" with the assent of the communicants: "*It is meet and right so to do.*"

The priest now turns to the Lord's Table—that is, away from the communicants—because his address is to God and no longer to them; and then begins

The Common Preface,

Or Thanksgiving.

("It is very meet.")

Followed by praise in the Ter Sanctus or Triumphal Hymn. The Thanksgiving in the Sacrament was instituted by our Saviour Himself (Matt. xvii.; Mark xiv.).

The Seraphic Hymn,

Ter Sanctus—i.e., "*Thrice Holy,*"

"Therefore with Angels,"

Comes from the commencement of the Eastern Office, which itself originates in a prayer of the Synagogue. This hymn contains little more than the words which Isaiah describes as being sung by the Angels and six-winged Cherubim (Rev. iv.; Isaiah vi.).

The Proper Prefaces.

These were limited by our Reformers to five great festivals.

Each Preface contains a precise statement of the event or the doctrine commemorated.

The Prayer of Humble Access.

(Read the Rubric.)

("We do not presume.")

This beautiful Prayer was composed A.D. 1548.

We now enter into the closest Communion with God which it is possible to have on earth, approaching His table to be fed with the spiritual food "*of the most precious Body and Blood of His Son, our Saviour Jesus Christ.*"

The "Prayer of Consecration"

("Almighty God.")

(Read the Rubric.)

Consists of three parts :—

1st. An Introduction, expressing the meaning and object of the Rite.
2nd. A Petition.
3rd. The Words of Institution.

Note.—Notwithstanding the plain words of the Institution, the existing rule of the Roman Church is that none but the celebrating priest ever receives the Chalice or Cup, so that the laity are at present cut off from participating in that half of the rite.

"The Reception."

(Read the Rubric.)

("The Body of our Lord.")

("The Blood of our Lord.")

III.

"The Post Communion."

The Lord's Prayer was placed here A.D. 1552.

"The Prayer of Oblation,"

or

"*A Form of Thanksgiving.*"

In the Prayer Book of 1549 this prayer was connected with the Consecration Prayer, but was shifted to its present position in 1552.

This alternative form was composed in 1549, partly from one in "Herman's Consultation" and partly from one in the Eastern Liturgy of S. James.

It is a thanksgiving for the spiritual food conveyed through the Sacrament to those who have duly received it, and a prayer for grace that we

may continue in holy fellowship, and as a consequence bring forth the fruit of good works.

"Gloria in Excelsis; or, The Angelic Hymn."

We read in the Gospels that after the Sacrament the Lord and His Disciples sang a hymn.

The Gloria in Excelsis owes its origin to the Eastern Church, where it was used in the time of St. Athanasius, in the fourth century. The author is not known. The first clause being the Hymn of the Angels at the birth of Christ (Luke ii.), originated the name "Angelic Hymn."

Like the *Te Deum*, it is threefold—A hymn of praise; a prayer to Christ; a creed.

"The Final Benediction, or Blessing,"

("The Peace of God")

Although much shorter than the Benedictions of the Eastern Liturgies, is more comprehensive than many that have been used in the Western.

The first clause, taken from Phil. iv., was appointed in 1548. The second was added in 1549.

When Jesus Christ was born then peace was sung (Luke ii.).

When Jesus Christ was about to die, and had died, then peace was bequeathed (John xiv. 20).

Note.—With what devotion the Jews received this blessing, read Ecclesiasticus i. 20, 21.

Read the Nine Final Rubrics
and
The Declaration on Kneeling.

Holy Baptism.

One of the two Sacraments "ordained by Christ Himself," which are "generally necessary to salvation" (St. Mark vii. 4).

The Rite of admission into the Christian Covenant, or into that "one Body" (Eph. iv. 4) of which Christ is the Head (Rom. xii. 5).

The outward and visible sign, or form, is "Water wherein the person is baptized in the name of the Father, of the Son, and of the Holy Ghost."

The inward and spiritual grace is a "death unto sin, and a new birth unto righteousness."

"Except a man be born again"—*i.e.*, "be born of water and the Spirit, he cannot enter (or see) the Kingdom of God."

Read St. Math. xxviii. 19 and 20.
St. Mark xvi. 15 and 16.

Baptism is the act of immersion under or washing with water.

The motto of Christianity is—one Lord—one Faith—one Baptism.

"The doctrine of Baptism" is one of the rudiments of the faith or of the first principles of Christ (Heb. vi. 1).

We become by Baptism "members of Christ, children of God, and inheritors of the kingdom of Heaven." The ceremony of Baptism was in use both among Jews and Gentiles, to represent a moral purification and a change of life from guilt

to innocence, long before the coming of Christ. The Jews, who looked upon all other people beside themselves as unclean, baptized all who became converts to their religion to denote that they were to be cleansed from their original defilement. Infants were admitted into covenant with God by circumcision, and bound to all the conditions of the Jewish Law, without their own knowledge and consent, it being the duty of parents to provide for the eternal as well as for the temporal welfare of their children.

Our Saviour encouraged those who brought little children (babes in the Greek) to receive His blessing, and declared that "of such is the Kingdom of God." The practice of the Apostles themselves, who baptized whole families at once, is in favour of infant baptism; and it seems well adapted to secure a Christian education, for sureties are provided who solemnly engage to see the infant virtuously brought up "to lead a godly and Christian life."

If this duty were performed seriously and conscientiously, as it ought to be, we should find young people better prepared than they usually are to renew and ratify, in their own persons in confirmation, the obligations of that covenant into which they were admitted in their infancy.

"Our Sureties."

Act "in things pertaining to God" as proxies or Guardians in the case of minors in things secular.

Are called Godfathers and Godmothers, because they present us to God in His Church to become

His adopted children, and they promise for us that we will on our part learn to perform the conditions of His convenant.

Every person admitted into the Christian Church in Baptism, is bound to the conditions by the promises then made in his name. If children, after having been baptized into the Church, are never taught what Baptism means, we cannot be surprised if they grow up in the habits and practice of infidels. The promises made for us by our sureties are greatly for our own good, and tend, if we keep them, to make us happy both here and hereafter; and if we are rational beings, we become bound to perform them. And as hitherto we have engaged to do so only by others, we become bound likewise, when we come to years of discretion, to engage for ourselves.

It is advisable therefore that this be done in a public manner—in the face of the world – that we may give a signal proof to our friends and neighbours that we are desirous to regulate our lives by the Gospel of Christ.

An opportunity is given of doing this at the Confirmations, which are held from time to time for that purpose.

"The Font."

As the symbol of entrance into the church of Christ, the Font should always stand near the entrance into the church.

The Font is directed to be filled afresh for each Baptism.

The Rubric contemplates an Ewer or Pitcher of Water by the side of the Font, the contents of

which are to be poured into it THEN—*i.e.*,, at the commencement of the Service.

The Service may be divided into four parts—

(Read the Rubrics.)

I. The Introduction, containing the Opening Exhortation and Prayers and the Gospel.

II. The Baptismal Vow and Acceptance of Baptism by the Sponsors in the name of the child.

III. Baptism itself, with Prayers for the Child, and with the reception by sign of the Cross.

IV. The Post-Baptismal Service of Prayer, Thanksgiving, and Admonition to the Sponsors.

Confirmation
and Baptism

Are closely connected together, the one being only a completion of the other. At Confirmation we openly confess, before one of the heads of the Church, and before all those amongst whom we live, that we approve of the engagements entered into in our name, by our godfathers and godmothers—that we *confirm* and take them upon ourselves, and that we will endeavour, as much as we possibly can, to maintain them.

Confirmation means strengthening, and this Rite is so called because those who have been baptized receive it in order to be strengthened by the gift of the Holy Spirit.

Confirmation is not a Sacrament, but an ordinance of the Church, which has power to decree rites and ceremonies for the good of its members.

The practice of Infant Baptism makes Confirmation doubly appropriate; as in worldly things so in spiritual—there must be a *coming of age.*

The Rite of Confirmation is co-eval with the foundation of the Christian Church.

From our practice of Infant Baptism, Confirmation is necessary. It affords, too, in the careful preparation which should precede it, an opportunity for becoming more particularly acquainted with the truths of religion, and that, too, at an age when we are most likely to receive them, before contact with the world has pre-occupied

the ground of the heart, and blunted the edge of our spiritual receptivity.

Christ taught the absolute necessity of Baptism, and ordered His Apostles to go into the world baptizing every one whom they converted to Christianity. No doubt then can exist whether we ought to be baptized or not; and if so, no doubt can exist whether we ought to be confirmed. Our baptism was, on our part, involuntary—performed by others. By Confirmation we can make it our own.

The first part of Confirmation is taking on ourselves the promise made in our name by our sureties at Baptism.

The second part is having the Bishop to lay his hands on our heads, and to pray over us that we may receive God's assistance in our endeavours to keep them.

The Apostles used to lay their hands on the heads of those who had been baptized, and by that means communicated to them what are called the gifts of the Holy Ghost. The persons over whom the Apostles thus prayed were enabled to do various things above the power of human beings.

The successors of the Apostles—that is, the heads of the Church—have in all ages continued this practice of praying over the baptized, that gifts of the Holy Spirit may descend upon them.

The miraculous gifts are now no more, because Christianity can propagate itself without them—which was the purpose for which they were intended. But other more precious powers and graces of the Holy Spirit are still shed abroad; and in order, then, to prepare ourselves properly for Confirmation, we ought to endeavour to make

ourselves masters of the meaning of those promises which we then take upon ourselves, and of those privileges which we then attain, that we may perceive the infinite importance of acting up to our professions.

Confirmation is the *gate of Communion*. Admission to the Sacrament of the Lord's Supper is the only *external* change which Confirmation will make in a religious position.

Only those who have been confirmed should be admitted to Holy Communion; but exceptions are sometimes allowed in favour of persons who "are ready and desirous to be confirmed," but have lacked an opportunity.

(Read the Final Rubric.)

The Catechism.

It is of the utmost importance to instil into the minds of young persons right sentiments of religion and morality, to teach them at the first opening of the understanding what they ought to believe and what they ought to practise.

If they are not instructed in this necessary knowledge in their youth, there is great reason to fear that the cares and pleasures of the world will prevent their acquiring it at all. Whereas right principles, properly inculcated at that early season, will probably never desert them during the remaining part of their lives.

With this expectation, the Church has provided a Catechism, which is a "*Form of Instruction*" by question and answer, and she enjoins her members to teach it to her children as soon as they shall be able to learn it; and she further expects that it

should not only be known, but thoroughly *understood* by them before they take on themselves, at their Confirmation, those engagements which were made for them by their sureties at their Baptism. If these doctrines were duly impressed upon the minds of young Christians by their Teachers, we should not see so many of riper years wavering and unsettled in their faith and becoming the ready dupes of error and deception.

The Catechism contains, within a short compass, the chief heads of Christian faith and Christian obedience; and is so clear and so plain that it may easily be comprehended by all, before they arrive at that age when they will become themselves answerable for the observance of their Baptismal vows.

After the Norman Conquest, the great body of the people were very ignorant of the simplest elements of religion. Injunctions issued in A.D. 1536 directed the Clergy to take care that children were taught the Creed, the Lord's Prayer, and the Ten Commandments in the English tongue. In 1549 the present Catechism was composed as far as the end of the Lord's Prayer, and in 1604 the latter part on the Sacraments was added.

The Catechism forms an introduction to the Rite of Confirmation.

It may be divided into five parts—

I. An explanation of the Baptismal covenant.
II. The Creed, and its explanation.
III. The Ten Commandments, and their explanation.
IV. The Lord's Prayer, and its explanation.
V. The Sacraments, defined and explained.

(Read the Four Rubrics.)

The Order for
The Burial of the Dead.

(Read the Rubrics.)

Some funeral rites have been practised by people of all religions and in all ages of the world. It was the custom of the Greeks, which the Romans adopted, to burn their dead, and to preserve some of the ashes as memorial relics.

The Jews, on the contrary, have always buried their dead from the time of their first forefather, Abraham, who bought the Cave of Macpelah to serve as a family sepulchre (Gen. xxiii. 4–9).

This custom was naturally inherited by the first Christians, and has been practised ever since. Moreover, the fact that the body of our Lord was buried, not burned, has seemed to hallow that mode of disposing of the Christian dead; not to say that burial seems to be more consistent than burning with that respect and reverence which the Gospel has taught us should be shown to the body, as being the temple of the Holy Ghost, and as destined to rise again (1 Cor. vi.).

The dead body is deposited in the grave with the face upwards, and the feet towards the East, in token of the sure and certain hope of the Resurrection (see page 83).

The Service in the Prayer Book of 1549 was compiled partly from the old offices much simplified and altered.

Introductory Rubrics—It must be borne in mind that this whole Service was intended to be used at the burial of persons who were members of the Church. Hence the direction that it is not to be used for those who, being unbaptized, have never become members of the Church, or those who, having died by their own hand, have died in sin.

Part I.

The Sentences—The first two were borrowed in 1549 from the Mediæval Offices; the third was added at that date.

The Psalms—In the Prayer Book of 1549 three Psalms—cxvi., cxxxix., and cxlvi.—were appointed to be said either before or after the burial. The present Psalms were inserted in 1661.

The Rubric states that these Psalms "shall be read," not chanted.

The Lesson—From 1549 to 1662 this Lesson was read at the Grave after the body had been placed in it; and in 1549, after the Lesson the Lesser Litany was said, followed by the Lord's Prayer and some Versicles. These latter were omitted in 1552.

Part II.

The Service at the Grave.

"Man that is born."

The first two verses of this Anthem are taken from the Book of Job xiv. The remainder is a translation of an Anthem which used to be sung during a part of Lent, and is said to have been composed by a Monk of St. Gall, about the end of the ninth century.

The Burial.

The present form dates from A.D. 1552. The language is suggested mainly by two passages in Scripture (Eccles. xii., and Philip iii.).

PART III.

From this point there is no more reference to mortality; the prevailing thought in the remainder of the Service is that the departed soul has entered into rest, and this thought is combined with a prayer for the mourners, that they may so live and die in Christ, that their rising again may be a resurrection to everlasting life and joy.

A Commination.

A "Commination" means a solemn threatening or denunciation. It is applicable to the first part of the Service, which contains the curses pronounced against impenitent sinners, collected from Deut. xxvii. and other parts of Holy Scripture. The remainder of the Service is full of the humblest confessions of guilt and petitions for mercy.

The Reference—"In the Primitive Church," &c., is to an ancient custom, that on Ash Wednesday persons convicted of grievous sin should be presented to the Bishop in his Cathedral Church, and make public confession of their offences. Some suitable penance was then prescribed, the offender being exhorted to repent and encouraged to hope for re-admission to the Services of the Church at Easter.

This custom is of unknown antiquity, but is mentioned in A.D. 967.

The whole of the Exhortation is little more than an array of quotations from Holy Scripture,

(1) To show the certainty of God's judgment on the impenitent.

(2) To exhort to repentance before it is too late.

(3) To show that we have a merciful Saviour and advocate in Christ Jesus.

The devotional part of the Service was borrowed from the Mediæval Office called "The Blessing of the Ashes."

The Prayer for Mercy, "Turn Thou us, O good Lord," is borrowed chiefly from Joel ii. and Lamentations v.

The last Sentences (Hear us) are taken from a Collect in the office for the "Blessing of the Ashes."

"The Blessing," added in 1662, is a shortened form of the old Jewish Blessing (Num. vi. 24 to 26).

The Occasional Offices.

All these, except the Commination Service, are taken with variation and simplification from the Ancient Manual, and they embody the Religious Consecration of the chief phases of natural life.

The Baptismal and Confirmation Services have already hallowed its beginning; the succeeding Services deal with Marriage, Sickness, and Death, thus covering the whole of human life from the cradle to the grave.

The Thirty-Nine Articles

Were first published in A D. 1549, and revised in 1604. They contain an account of certain leading Doctrines, and may be divided into four groups.

Group I. From the first to the fifth "relates to God as He has revealed Himself to us, and treats of the Mystery of the Trinity in Unity."

Group II. From the sixth to the eighth "relates to the Rule of Faith."

Group III. From the ninth to the eighteenth "concerns Men as Individuals."

Group IV. From the nineteenth to the end, "relates to Men as Members of a Christian Society."

——Conclusion.——

I have endeavoured, from many sources, to give an *explanation* of our Book of Common Prayer and the *various practices* of our Church, for the sake of the uninstructed, whether within or without her ample pale. There is such a thing as ignorant abuse, and there is such a thing as ignorant admiration: but an intelligent appreciation, founded on a real acquaintance with the subject, is that which alone it is desirable to obtain.

In conclusion, let me urge on all who may read these pages that saying of the Apostle to his son Timothy, "Hold fast *the form of sound words.*" Hold it fast as a sacred deposit—a precious possession—to be handed down unimpaired to your children, even as you received it from your fathers.

This thought is thus applied in a beautiful poem by the author of "*The Principles of Divine Service*":—

Whether in meditative walk,
Alone with God and Heaven we talk;
Catching the simple chime that calls
Our feet to some old church's walls;

Or passed within the church's door,
Where poor are rich, and rich are poor—
We say the prayers, and read the Word,
Which there our fathers said and heard;

And surely in a world like this,
So rife with woe, so scant of bliss,
Where fondest hopes are oftenest crossed,
And fondest hearts are severed most,

'Tis something that we kneel and pray
With loved ones near and far away;
One God, one Faith, one Hope, one Care,
One Form of Words, one House of Prayer.

Transmit to your posterity, in their integrity, the title-deeds of that spiritual estate which your ancestors have bequeathed to you, sealed sometimes with their blood; for to our Church and Common Prayer Book may this description be applied, "If I forget thee, O Jerusalem, let my right hand forget her cunning."

Here we may add the aspiration of the author of "*The Christian Year*"—

"When faithless ones forsake thy wing,
Be it vouchsafed thee still to see
Thy true, fond nurslings closer cling—
Cling closer to their Lord and thee."

But let us remember that to possess even this perfect form without being possessed by its spirit will profit for nothing.

Let us love our Church, and walk in the good old paths she points out to us from our Baptism, when she receives us into her bosom at the Font from our tenderest years, till she receives us into the hallowed ground at the end of our days—let all those days be spent within her pale and according to her pattern.

In that Heavenly Father to whom she is evermore leading us; in that dear Saviour whom she sets ever before us; in that good Spirit by whom she ministers continually unto us; let us, at her call hearkening, learn ever more and more to believe with hope and love.

PART III.

Ecclesiastical.

"In Church."

Try to study the comfort and convenience of those who sit near you, especially if they are strangers, or people in humble station. Share your books with them, if they have none of their own, *and do all you can* to make them feel that they are welcome.

Do not talk in Church; even upon matters connected with the Church there should be no conversation. Shaking hands and other greetings of the sort are quite inexcusable. All this kind of thing can be done outside.

If there are mats at your Church door, *use them*. A dirty Church is a disgrace, and the constant cleaning of a Church is both expensive and troublesome. Help, then, to keep it clean.

Don't tread on the kneelers. If they are used by the feet, they can never be fit for the knees. Rise with the choir when they stand up for the canticles, hymns, &c. Stand up with alacrity, and begin the first words as if you were ready and willing to sing praises. Do not wait for the beginning of the first line, and then lazily get up as if you were being dragged to your feet by the necessities of the occasion. It is because so many congregations act thus that the opening verses are often such ragged and spiritless affairs.

The Lectern.

In well-ordered Churches the Lessons are read from a distinct desk or Lectern, marking the reverence with which we treat God's Word, and that we regard it as different from all other books, and also to keep separate the two ideas of Instruction and Prayer.

The figure of an Eagle is often used as a support for the Lectern to symbolise the flight of the Gospel message over the world.

The Service "Said or Sung."

It may be worth while to note that the Service is ordered to be "said or sung." If it cannot be sung, as in cathedrals, than let it be reverently "*said*," at least *at an even pace*, if not on a single note. This is evidently the intention of the Rubric.

It is a very great pity, too, that the distinction between "reading the Lessons" and "saying the prayers" is not always borne in mind, marked as it is by a distinct place for each in most well-ordered churches. It used to be common—more common than happily now it is—to hear people speak of the clergyman "*reading* prayers *to* the *congregation*."

Reverential Postures.
The Worship of the Body.

It is most important to observe the reverential postures in which we are directed by our Church to place our bodies when engaged in Divine Service. Outward gestures are no sure criterion

of the state of the heart: the mind may wander when the body appears engaged in devotion. Yet surely in public worship there should be a *visible appearance* of devotion. We rise to an equal, we bow to a superior, and we kneel to an earthly sovereign; and when we come into the immediate presence of the Almighty should we not fall low on our knees to express our unworthiness and necessities.

The custom is highly Scriptural, and it scarcely seems to come within the limits of that charity which "hopeth all things" to believe that persons who have not the slightest appearance of piety in their demeanour during Divine Service, who take little external share in the duties of the sanctuary, are nevertheless feeling the presence of God in their hearts and are humbling their souls before Him. It is a common thing to be devout in appearance, and to comply with the externals of religion without any feeling of it in the heart, but it is quite impossible that anyone can worship God in the spirit who takes little or no share in the outward forms of His Church.

We have been using the formularies of our Church for many years, we may be much attached to them and admire them, but do we understand and feel them? We may have been making confessions which we have never felt and adopting language the meaning of which we may have wholly neglected.

Late Attendance.

These considerations may suggest the great impropriety which attaches to a late attendance

at the house of God; but we need "line upon line" on this subject.

It is a great disrespect to the Service of God, a serious interruption to the devotion of others, and discloses an indifference to the most solemn and interesting portion of the Liturgy. Yet how often is the voice of Confession and the encouraging words of Absolution drowned in the general confusion of persons, who, by entering *after the Service is begun*, show that they are not sufficiently anxious to join in public prayers.

If we all felt deeply the importance of Confession and Absolution; the acknowledgment of our sins and promise of pardon offered; could so many of us attend the house of God so irregularly as very often to lose that most profitable and interesting part of the Service?

Late attendance argues a culpable indifference and negligence, and offers a most serious hindrance to the devotions of those who are desirous to join in the Service from the commencement. *If we feel* that we have sins to confess, we shall not only be present during this part of the public ordinances, but shall enter early enough to collect our thoughts beforehand.

Inattention
and
Irreverence.

The whole beauty and effect of the responsive portions of our Service is often lost by the idle and inattentive habits of many who think it beneath their notice to join in the Service of God, much less to respond audibly.

Such persons assume the character of idle and indifferent spectators, who have no particular interest in the proceedings of the place; their hearts are elsewhere, their treasure is on earth, and therefore they abstract themselves from God's Service in spirit, though they are present in body. The words of the lips do not prove a corresponding interest of the heart; but the silence of the lips on such occasions strongly indicates an indifferent spirit and wandering heart.

Nothing could be more foreign to the intention of our Church than that the Service should be performed by a few individuals; and no one could form a conception how inspiring a mode of worship ours would be if the hearts and tongues of *all* united in prayer and praise.

Do not many among us allow the most trifling subjects to occupy their minds and the most frivolous conversation to engross their attention at the very moment they enter the house of the Most High? It is difficult to account for the fact that so few are impressed by the solemnities of public worship.

They come to church in an unprepared state of mind. They come from habit, not willingly, but by constraint, without previous study or knowledge of the appointed service; and they leave His house as earthly-minded, as frivolous, and as irreligious as they approached it, and they resume the usual tenor of their conversation and conduct, which has only been interrupted for a short season by the—to them—uncongenial severities of God's worship!

Congregational Form of Worship.

But there is one peculiarity in our Service which enhances its value to every one who is capable of religious feeling—viz., its admirable suitableness as a Congregational Form of Worship. Ours is one of the few modern Churches which retains the ancient and interesting custom of alternate responses between minister and people, than which nothing can be more calculated to enkindle the spirit of devotion and spread it through a congregation. Formed by nature for social life, and cultivated as our dispositions are by daily habit, it is impossible we can be unmoved by the conduct and example of those around us. "As iron sharpeneth iron," so the spirit of devotion in ourselves is increased by the expression of it in others.

There may be much eloquence, much devotion, in particular instances of extemporaneous prayer, there may be much that is calculated to rouse our feelings, but for a congregation and for a continuance, who ever heard anything equal to the Scriptural, simple Liturgies of our Church?

It is strange that those who object to forms in prayer never make a similar objection to forms in praise. The same ideas, versified and done into metre, are tolerated and sung to tunes which would not be allowed if said in plain prose. How a thing can be spiritual in verse and formal in prose is difficult to discover.

Rowland Hill used to speak of the "tiresome forms of others, disguised in an extemporaneous dress." If a man could but hear only half of the extempore prayers offered up in this country on

any one Sunday, he would fall down on his knees in an ecstasy to give vent to his thankfulness for the Liturgy.

Beautifying Churches.

"The temples of our God,
How beautiful they stand!
The glory of our native place,
The bulwark of our land."

We should endeavour in all things to "Worship God in the beauty of holiness." God can, of course, be worshipped in no better building than a barn, and so, too, we can sleep at a pinch on a heap of straw or under a common shed; but is this any reason why, if we can afford better, that better should not be given or had? And shall we render our own dwellings comfortable and commodious, and even adorn where we can, but neglect the House of God? We may not apply to God a measure we should be ashamed to apply to man, or think that He will be content with what we would not be contented with for ourselves.

Our Saviour commended the woman in the Gospel who poured out upon His body precious ointment. He stopped the nimble tongues of those who cavilled at her costly deed. Utility is not the only measure of a thing. There are other considerations besides bare necessity which must enter into the question.

If God is not the better for a rich house or a costly Service, we should remember that neither are we the better for rich clothes. God calls for our best and our utmost. Men should not stint God in what belongs to His house and Service,

under a pretext of "simplicity of worship," while their own houses and appointments show no stint. We are expected to act according to our opportunities. All Scripture shows there is a reverence due to Holy things and Holy places, and we must be careful, lest in our anxiety to avoid superstition, we fall into that other error of extreme irreverence.

Our Sunday Schools.

The future of the Church depends to a great extent upon the number and efficiency of her Sunday Schools in the present. Churchmen ought to work unselfishly for the coming generation, content to sow without expecting to see the fruit of their labours.

The discipline of a school depends upon exactness in what may seem trifles. "Details are the essence of discipline;" and the only way of keeping the edge on Sunday-school discipline is by scrupulous attention to every regulation. Example and love are the only weapons safe to count upon in the struggle between youthful inattention and religious instruction.

Every parish should, if possible, contain a force of *competent* teachers, who could be entrusted to infuse force and freshness into their work, who could be depended on for consistency of conduct. Many unteach during the week all that they have been teaching on the Sunday. Pupils' eyes are upon their teachers when they are not thinking of them.

Children at the age of eight or nine ought to possess a Book of Common Prayer, and should be

taught in the Sunday School something of its value and something of its use, that they might find strength and comfort when they ask "for those things necessary as well for the body as the soul."

From the introductory sentences to the final Amen is a long journey, with numerous digressions—so numerous that I doubt if a stranger to our Services would succeed in arranging all the parts in their proper order merely by the study of the Rubrics and the aid of scissors and paste-brush. Long familiarity, and that alone, makes it easy to us. Therefore it is to be hoped that teachers will sometimes give their class a formal drill in the Prayer Book, requiring them to repeat the order of the Service, to turn over to each portion in succession, to find the Psalms, the Lessons and Collects, the Litany, and Communion Service.

Every child should be taught when to stand, to kneel, and to sit, and the fitness of these postures at their respective times; when to join in an audible voice, and when to listen attentively to the minister. He should be taught the difference between confession of sin, praise, and giving of thanks; and he might be shown what a store is contained in this Book for all the circumstances of life from the cradle to the grave.

An ancient, time-honoured idea was to gather the children together and hear them repeat the Collect, Epistle, and Gospel. Was this a good plan? It was undoubtedly a mistake to maintain it as the sole instruction of the Sunday School. The only fault, perhaps, was that teachers seldom put it to its full use and advantage. Not unfre-

quently the work began and ended with the mere *vain* repetition, unassisted by illustration or explanation; but place this system in the hands of a skilful and painstaking teacher, and you have a framework upon which may be stretched the canvas for the pictures of fifty-two Sundays, which means illustrations of every great doctrine, every great act of Christ, every duty towards God and our neighbour—in fact, the whole Creed and Commandments. It really was a natural following of the Church's mind—a use of the Church's seasons.

A congregation naturally expects the sermons from the pulpit to harmonise generally with the course of the Church's year. We should grumble if Advent, Christmas, and other holy times were receiving no allusion from the preacher. Therefore teachers should give those holy seasons due attention in our schools, and by so doing they will ensure to our scholars the knowledge and the understanding of these chief truths in due succession and in due proportion. And when the decoration of the House of God, when its brightness or its gloom, when the tone and character of its Service, correspond to the season, will it not be wise to give attention that the children whom we take with us to worship should know and comprehend why the full blaze of light, why the full tide of song, why the glory of tree and flower, are brought to beautify the place of His sanctuary (Isaiah lx.)? It would not take very long to give an explanation of the Morning and Evening Prayer to a fairly intelligent class. The children should receive instruction in the different parts of our Service—the difference of form and intention

between Morning and Evening Prayer, the Litany, and Communion Service. A very little instruction on these points would be likely to excite reverent curiosity and interest.

Our Prayer Book should hold a place—and a large place—in the Sunday-school arrangements, that our children, knowing whom they worship and through whom, may worship Him in spirit and in truth; may pray and praise, and sing with the spirit and with the understanding also; that they may value a definite creed, a definite form of worship, a definite form of words, so they will the more justly and reasonably love and appreciate that Church to which they belong, in which they are one with the saints of every clime and every generation; that Church which guards and nurtures them in infancy and childhood, which feeds them and guides them, and provides for them living and comforts them dying; which prepares a table before them for the strengthening of their soul in their last journey; which commends the parting spirit to its Great Creator, and cheers the very grave itself with the time-honoured and hallowed words of the Book of Common Prayer.

Meaning of "Church."

The word Church is used in two senses—

1. The Society or Body of people of which Jesus Christ is Head.
2. A Building in which members of the Christian body meet for worship.

"Church" is derived from a Greek word which signifies *belonging to the Lord*. A Church therefore is "the Lord's House."

The Catacombs.

Any place, however small and mean in itself, if solemnly set apart for Christian worship, might be called a Church. Until Christianity was recognised as a lawful religion in the Roman Empire, A.D. 313, Christians often met for worship in private houses, or sometimes, as at Rome and Naples, in the underground caverns, hewn out of rock, where they buried their dead. Many of these Caves or "Catacombs," as they are called, which may still be visited outside the walls of Rome, are of vast extent. Their sides and roofs were covered with inscriptions and paintings of sacred Emblems, or of events in Scripture History. Most of these are now preserved in museums, but many still remain in the Catacombs. Some of the tombs—probably those which contained the remains of martyrs or of holy persons—served as altars, the top of the tomb being a stone slab, and the wall behind being hewn out into a semi-circular form, called an "apse." Rude though these places of burial and worship were, they were treated with loving reverence and care.

The Basilicas.

After Christianity became a lawful religion, churches could be freely built in any part of the Roman Empire, which in the fourth century stretched from Britain to the Euphrates, and from the Rhine and Danube to the North Coast of Africa. In some places the public halls or courts of justice, called "Basilicas," which existed in every Roman city, were adapted for Christian worship.

They answered the purpose excellently, being oblong buildings, generally divided lengthways by two rows of columns and terminating in an apse; and the earliest Christian Churches were commonly built after the same model. Where the Basilica itself was not turned into the place of worship, the clergy had seats round the apse, under which the altar was placed, whilst the roof of the apse and the side walls of the Basilica were often adorned with mosaic work representing sacred subjects. Many specimens of this work, as old as the fourth and fifth centuries, may still be seen in Italian churches.

The Primitive Structure.

From early times churches were built, with rare exceptions, East and West. It was a common practice amongst Pagans to worship with their faces to the East, the region of the rising Sun; and Christians adopted the custom regarding the radiant East as a figure of Christ—the "Sun of Righteousness"—"the Light of the world." The principal entrance was at the West end; outside this was in many cases in primitive times, a court called an "Atrium," enclosed by a covered cloister or colonnade. The central division of a church, from the West end to the entrance of the choir or chancel, was, and still is, called *the nave*. This word is probably connected with the Greek and Latin names for a ship; for as the Christian body is sometimes compared to a vessel which, like the Ark of old, will bear those who abide in it safely through the waters of this troublesome world, so the building also is compared by early writers to a ship. If the church, or basilica, was divided

by columns into three parts, the two side passages were called *aisles*, from the Latin word *ala*, a wing. The Eastern limb was called *chancel*, from the Latin word *cancellus*, a grating, or screen of lattice work which commonly divided this part from the nave; and sometimes it was called *choir*, from the Greek word "choros," signifying a band or troop of singers, because here the singers were stationed. All these names are still in common use, as well as others which are of later origin. Immediately east of the chancel or choir, and divided from it by a low rail, is the space within which the Holy Table stands. This was called the *sanctuary*, or holy place; and if there was a space beyond the Table, it was called the *presbytery*, because here, especially where the church ended in an apse, the presbyters or priests, with their bishop, had seats ranged round the walls.

Although the whole of a church is consecrated to the worship of God, yet some parts have always been reckoned more sacred than others—the sanctity of the building increasing in an ascending scale from West to East. The porch is held less sacred than the nave, the nave than the chancel, the chancel than the sanctuary. In primitive times *catechumens* (*i.e.*, candidates for baptism), penitents, and heathen were admitted to the porch; the nave was occupied by the main body of the worshippers; to the choir the clergy only and singers were admitted; to the sanctuary the clergy alone.

Again, since the Sacrament of Baptism is the means of admission into the Christian body, and the beginning of Christian life, the *font* is appropriately placed at the West end, and near the

entrance of the church; whilst the Holy Table stands at the other extremity, the Sacrament of Holy Communion being the highest act of worship to which the Christian can ascend on earth—the greatest spiritual privilege to which he can be admitted. A little west of the Channel screen, in primitive Churches, were commonly placed two raised desks called *ambons*, from which the Epistle and Gospel were read and announcements made to the congregation, but Bishops usually spoke from the step in front of the Holy Table. Comparatively few, except Bishops, or presbyters appointed by them as specially gifted for the work, preached at all, either in primitive or mediæval times. The excessive importance attached to preaching in England dates from the period of the Reformation, and there are not many pulpits in English parish churches much older than the latter part of the sixteenth century.

What has been said above is descriptive of the ordinary plan and arrangement of a Church. The shape of churches has varied of course in different ages and countries. Some old churches are octagonal; a few are round; many in England after the Norman Conquest were cross shaped; but much of the foregoing description would apply to all these forms, especially as regards the position of the Font and the Communion Table, and the arrangements of the Chancel.

Early Churches in England.

After the introduction of Christianity into Britain (probably in the third century) there must have been many churches bearing a general resemblance to the churches in Gaul and other parts of

Western Europe subject to Rome. But the Angles and the Saxons who gradually conquered Britain during the fifth and sixth centuries were heathen: the Britons and British Christianity were driven away into remote parts of the Island, and the old British churches either fell into decay or were turned to secular uses. After the coming of St. Augustine to Kent in 597, the conversion of the English proceeded gradually for about a century, and church building began again. The earliest churches, were of course, very simple structures, mostly of wood; but as many parts of England were converted by Missionaries of Irish descent or training, some of the churches were probably like those of which a few specimens remain in Ireland—small oblong buildings of large rough stones, square at the east end, and roofed with stone. By degrees, however, churches came to be built in what was called the *Romanesque style*, because it was common in all countries which had once formed part of the Roman Empire. The main features of this style are very plain walls, built of rag or rubble, ornamented outside with narrow flat strips or bands of stone; plain round arches; small windows, sometimes pointed at the head, more often, especially in belfries, circular, and divided by a stout shaft shaped like a baluster.

This Romanesque style, often called Anglo-Saxon, gave way about the middle of the eleventh century to various local and national styles: in England, after the Norman Conquest, it was followed by the Norman style, out of which other styles were gradually developed in the following order:—

Lancet or Early English—Sharp-pointed windows and arches, A.D. 1190 to 1245.

Geometrical—Circular tracery in windows, A.D. 1245 to 1315.

Decorated—Flowing tracery in windows, A.D. 1315 to 1360.

Perpendicular—Upright tracery in windows and panelling on walls, A.D. 1360 to 1500.

Pavements.

The floors of the early Christian basilicas were covered with mosaics, which, made of pieces of marble of various colours, represented different patterns in circles, diamonds, and similar forms. But besides such purely ornamental floor mosaics, there were also some with representations of figures, principally of white and black stones placed together, in which is to be recognised the imitation of the ancient custom of the "opus tesselatum." From the eleventh century appears the custom of using burnt and glazed tiles, with patterns inlaid with colours, for the pavement in churches. They form tapestry patterns, in which purely mathematical arrangements often mix gracefully with flower work, and free figurative representations, principally after the manner of ancient fables.

Monumental Brasses.

A species of engraved sepulchral memorials, which in the early part of the thirteenth century began to take the place of the tombs and effigies carved in stone which formed such conspicuous features in most of the great churches.

Made of hard *latten*, or sheet brass, let into the pavement, and thus forming no obstruction in the space required for the service of the Church, they speedily came into general use, and continued to be a favourite style of sepulchral memorial for three centuries.

England is the only country which now possesses an extensive series of these interesting memorials, of which it is calculated there may be about 4,000 still remaining in the various churches.

The brasses of mediæval England are of the greatest possible interest, and form a valuable series of illustrations and a commentary on the history and manners and customs of our ancestors. They have continued in use, without a break, through the troubled periods of the French wars, the struggles of the rival Roses and the Reformation, to the Great Rebellion and the establishment of the Commonwealth, and thus form one of the many links of the chain which binds us to the past.

Brass alone defies the hand of Time and the penknife of the desecrator. Churches have been burnt to the ground and their monuments for the most part reduced to dust, but the brasses have escaped with little or no damage. An additional advantage which brasses have over stone effigies is that *all* classes of the community are commemorated by them.

The history of brass engraving after the close of the fourteenth century is one of rapid deterioration and decline. Strange as this may seem, it will have a different aspect if brasses are considered in relation to the fabrics which they assisted to adorn.

Gothic architecture reached its middle and best period in the "decorated style" of the fourteenth century. Monumental brasses arrived at their highest point of excellence at the same time, and, declining with it, they lost their beauty when Gothic architecture fell from its high estate, and art was turned into new and as yet unexplored channels.

The old objects of art—and among them "brass engraving" and "glass painting" and the "illumination of manuscripts"—were flung aside that men might plunge without let or hindrance into the luxuriance of the Renaissance. Brass engraving lingered on through an inglorious old age, until the upheaval of the Great Rebellion, and at the present time, under the influence of the Gothic revival, is awaking to new life with the new conditions of modern requirements. (See "Brasses" also.)

"Glass Painting."
Stained Glass Windows.

The manufacture of coloured glass, which is the basis of the beautiful and interesting art of glass painting, originated at a period of remote antiquity, and the use of enamels, to vary and ornament its surface, was known to the ancient Egyptians; but the formation of the windows of mosaics of coloured glass upon which the shapes of figures and ornaments are painted with an enamel fixed by fire, is mediæval and emphatically a Christian art.

In all probability it was suggested by the mosaic pictures with which churches were adorned from an early period for the instruction of the illiterate,

as was shown by the inscription which they bore. Probably the oldest specimen of glass painting now existing is a window of the eleventh century, in a church at Neuwiller, in Alsace, representing St. Timothy. It was, however, in the thirteenth century that glass painting attained its great development

Tapestry.

The church of the Middle Ages required for various purposes a great number of tapestries—for *Dorsalia* at the back of the choir stalls, for closing the doors and windows, and especially for clothing the walls and the floor. At first the tapestry came from the east, until, in the eleventh century, a tapestry manufactory was formed at Palermo, which imitated with ability the Oriental patterns. These old silk webs, of which we find remains here and there in collections, are covered with figures of animals of a typical character, such as lions and elephants, peacocks and parrots. Throughout the Middle Ages "Cloth of Gold" was largely employed for ecclesiastical purposes. In some cases the whole of the surface was formed of gold thread, producing the utmost splendour of effect. Westminster Abbey still possesses a magnificent gold cope of the fifteenth century in almost perfect brilliance of preservation. In cathedrals they were usually laid in front of the Altar, and thus carried on to the floor the richness of colour which ornamented the walls and vault. To the end of the fourteenth century belongs the magnificent tapestry in Angiers Cathedral, on which are represented scenes from the Apocalypse.

"Objects pleading through the visual sense
Are stronger than discourses to the ear,
More powerfully they reach and move the soul."

From the Catacombs of Rome, where the early Christians were accustomed to assemble for prayer and to bury their dead in secret through fear of the enemies of their religion, we derive our chief knowledge of the first efforts of Christian art, which consist of bas-reliefs on sarcophagi, carvings on grave stones, and paintings on the walls and ceilings. There, with the imperfect means at their command, they expressed the thoughts and facts of their religion in Symbols, which remind us of the mysterious hieroglyphic language found on most ancient monuments, and the meaning of which was hidden from their persecutors.

By means of these outward forms Christians were inspired with feelings of devotion and love, and in the absence of books, derived from them their chief knowledge of sacred things.

To the unlearned they spoke a clear and intelligible language, relating to all the greatest facts of their religion; and that they *had* a meaning, deep and full of poetry, in many instances, no one who will endeavour to interpret it can doubt. Much that we are accustomed to say *in words*, the artists of those days clothed in the language *of form*; and the representations of art were, of course, reflections of the mind and faith of the period.

Christian Emblems and Symbols.

The Cross.

Among the first Christians the instrument of God's suffering and man's redemption—the Cross—was made the chief emblem of their faith, the chief mark of their community, their standard, and their watchword. It was carefully imprinted alike on the habitations of the living and the receptacles of the dead.

The Name of Christ.

The monogram of the name of Christ, formed of the two first letters of that name in Greek—X. and P.—is the celebrated sign which appeared in the sky at noonday to the Emperor Constantine and his troops, and was afterwards adopted by him on his standard. Sometimes called the *Labarum*.

The Name of Jesus.

Three Greek capitals, equivalent to I. E. S., the first three letters of the Greek word for *Jes*-us; erroneously said by others to be the initials of Jesus Hominum Salvator—"Jesus the Saviour of men"—for these letters are of Greek and not of Latin origin. The Greek capital E is of the form H.

Emblems of the Saviour.

Christ, the Good Shepherd, carrying a lamb on His shoulders.

Lambs are symbols of the meek and faithful Christians. A series of twelve represents the

Apostles, amongst which a thirteenth, raised on an eminence and crowned with a nimbus, is our Saviour; this generally carries a cross or banner, and is called the Agnus Dei, or "Lamb of God;" it is also the emblem of purity. St. John i. 29.

As the Greek word for a fish contained the initials of the names and titles of Christ, the figure of a *fish* was one of the earliest Christian symbols.

Fishes are also emblematic of Christians generally, in allusion to the call of the Apostles (Matt. iv. 19), or to the supposed meaning of the miraculous draught recorded in John xxi.

Emblems of the Four Evangelists.

There seems to be little doubt that the mysterious forms used from an early age of the Church as symbols of the four Evangelists were derived from the visions recorded in Scripture by Ezekiel and St. John, which read (Ezekiel i. 10 and Rev. iv. 6, 7).

The Angel or human form is applied to St. Matthew because his Gospel dwells particularly upon the human nature of our Lord, and commences with His human generation and descent.

The Lion to St. Mark, because he is termed the historian of the resurrection, of which doctrine the lion was considered the emblem, from the legend that it was always born dead, and after some days licked into life by its parents.

The Ox or Calf to St. Luke, because being the emblem of sacrifice, it is the sign of a priest or victim, and St. Luke especially dwells upon the priestly character of our Lord.

The Eagle to St. John, because an eagle soars highest among birds, and looks undimmed at the sun, so St. John soared upwards beyond all the other inspired writers, in setting forth the divine nature of our Lord.

Whatever may be their origin and interpretation, certain it is that from an early age these symbols have been employed in sacred art to typify the four Evangelists; and Greek mosaics are yet in existence, showing their use as early as the sixth century, from which period they may be traced.

These symbols form a most favourite subject of mediæval decoration. We meet with them in all positions and in all materials in sacred art; in carved wood or sculptured stone; painted glass or engraved metal; in frescoes, illuminations, and embroidery; on roofs, on fonts, in windows, and on walls; in Service books and in decorations for the Sanctuary—in short, these symbolic forms were introduced wherever by any possibility reference could be directed to the divine writings of those whom they so mysteriously shadowed forth.

Miscellaneous Emblems.

The descent of the Holy Ghost in the form of *a Dove* is a favourite symbol of Christianity.

The Dove is generally represented with a branch in its mouth, calling to mind the dove sent forth by Noah and returning with the Olive Branch—as an emblem of Peace to the World.

The Triangle represents the Trinity, emblematical of the mystical Three in One—or three circles intersecting each other.

The Peacock, with its train displayed, is supposed to symbolize the resurrection and immortality;

its appropriation as the emblem of worldly pride being comparatively modern.

The Phœnix, rising from its ashes, emblematical of the immortality of the soul and the resurrection.

The Lion, symbolizing fortitude, strength and vigilance, in allusion to Christ, called in Scripture "the Lion of the tribe of Judah"; and occasionally it signifies the resurrection, as in the case of the use of the lion as an emblem of St. Mark.

The Hare signifies innocence and timidity.

The Apple, on a branch, betokens the fall of man or original sin.

The Dog, an emblem of fidelity.

The Five-Pointed Star, called the *Pentalpha*, contains five repetitions of the letter A, and the endless Triangle.

The Seven-Pointed Star has reference to Rev. v. 6.

The Nine-Pointed Star alludes to the fruit of the Holy Spirit named in the Epistle to the Galatians v. 22.

The Trefoil, or Shamrock, is an emblem of the Holy Trinity. St. Patrick explained the doctrine of the Trinity to the Irish by the Shamrock.

Bread is the emblem of life.

Water signifies purification.

The Ship is the symbol of the Church.

A Heart is the emblem of charity.

A Closed Roll signifies prophecy.

The Cock, emblematical of Christian vigilance and watchfulness.

A Pelican, feeding her young with blood from her own breast, signifying the Saviour giving Himself up for the redemption of mankind.

Stags, drinking at a stream, stand for the souls

of the faithful thirsting for the living waters (Ps. xlii.).

Ears of Corn and bunches of grapes were frequently used as typical of the bread and wine of the Holy Eucharist.

The Vine and Vine Leaf, with a bunch of grapes, were another emblem of Christ, the true Vine (the grapes sometimes symbolize the disciples—John xv.).

The Palm-branch signifies victory over death.

The Anchor is emblematical of a Christian's hope, constancy, and fortitude—or, as some think, of salvation (Heb. vi. 19).

The Two Doves in a basket allude to the purification (Lev. xii. 8).

A Dove, standing on an olive-branch and with the star, refers no doubt to the Epiphany.

The Candelabra, Christ and His Church, the light of true doctrine.

With Seven Branches, having reference to the Seven Churches (Rev. i. 20), or to the seven gifts of the Holy Spirit.

A. and O., Alpha and Omega, the first and last letters of the Greek alphabet, signifying His divinity and eternity.

Fleur-de-lis, or a lily stalk, emblematic of the Annunciation of the Virgin Mary, a well-known emblem of purity and innocence.

Passion Flower—An emblem of the Passion. In the centre is the Cross, the stamens are the hammers; the styles, the nails; the circle, the crown of thorns; the radiance, the glory around the head of our Lord; the tendrils, the cords with which He was bound; the ten petals, the ten Apostles (Peter who denied, and Judas being

absent) ; the leaf, the spear ; and its five points, the five wounds.

Three Steps (on which the Cross is sometimes mounted) are said to represent the three graces of Faith, Hope, and Charity.

Circle or Ring is used as the symbol for "The Circumcision." It is of frequent occurrence among the ornaments on the tombs of the early Christians in the Catacombs, where it probably signified Eternity.

The Star is the symbol for "The Epiphany," and was a favourite ornament in mediæval embroidery—the sign of rest and peace at the coming of our Saviour.

Maltese Cross, so called from being the badge of the Knights of Malta. The eight points which are the prominent features of this cross are symbolical of the eight Beatitudes.

The Trinity (Doctrine of) is sometimes represented in mediæval times by a peculiar device—

"*Pater* est Deus, non est filius, non est spiritus sanctus."
"*Filius* est Deus, non est Pater, non est spiritus sanctus."
"*Spiritus Sanctus* est Deus, non est Pater, non est filius."

The Crown or Wreath was an ancient Pagan symbol of victory and sovereignty ; and as a Christian symbol signifies honour and dignity as well as reward.

The Lamp signifies good works casting their light around.

The Nimbus, a Christian symbol derived from Pagan art. It was a sign of the sanctity of the

persons who were adorned with it, and the idea probably originated from the rays of light, or glory, that might be supposed to surround them, not only after their death, but during their life on earth. Its earliest and most usual form is that of a circle, placed behind the head. When belonging to either of the three persons of the Trinity, it is always divided by a cross.

The Aureole or *Glory*, enclosing the whole body, was chiefly bestowed on the three persons of the Trinity. Its form was as varied as that of the Nimbus, being either a circle, an oval, or a quatrefoil.

Emblems of the Apostles.

St. Peter is represented as carrying two keys, and occasionally three, said to symbolize the keys of Heaven, Earth, and Hell. Sometimes he has a cock near him, in allusion to his fall.

St. Paul—His emblem is a sword, which signifies the manner of his martyrdom, and is emblematical of the good fight fought by the faithful Christian armed "with the sword of the Spirit."

St. Andrew is represented with his peculiar cross X (Crux decussata) beside him and a book in his hand, having been crucified on a cross of this form. He is the patron saint of Scotland. (See St. Andrew's Day.)

St. James is usually represented as a pilgrim, with a staff, scrip, and wallet, and an escallop shell in his hat. He is the patron saint of Spain.

St. John—As an *Apostle*, he is represented with a chalice with a dragon or serpent issuing out of it, alluding to the legend of his driving the devil

in that form out of a cup of poison. As an *Evangelist*, he is writing in a book with an eagle near him, On monumental brasses, painted glass, &c., the eagle alone often symbolises St. John.

St. Thomas is represented with a spear or an arrow. After being struck with darts he was finally transfixed with a lance.

St. James the Less is always represented with a club of peculiar shape, called a "fuller's bat," which is traditionally alleged to have been the instrument of his martyrdom.

St. Philip is usually represented with a cross, sometimes merely a staff terminating in a cross. He often carries a basket with loaves, in reference to St. John vi. 5–7.

St. Bartholomew—His emblem is a knife of peculiar shape, like a butcher's knife. Sometimes he carries on his arm the skin of a man, with the face attached to it, and frequently he has in one hand the Gospel of St. Matthew.

St. Matthew—His evangelistic symbol is an Angel, either alone or standing by him while he is writing his Gospel. He is also represented with a purse or money-box, in allusion to his calling; sometimes with a carpenter's rule or square.

St. Jude has generally a club or sword; or a ship, in allusion to his calling.

St. Simon—In the Runic Calendar SS. Simon and Jude's day was marked by a ship, on account of their having been fishermen. In "Callot's Images" St. Simon has invariably a long saw in one hand; but sometimes he has one or two fish.

St. Mathias—Representations of St. Mathias are rarer than those of any of the other Apostles.

Generally he carries an axe or halbert, sometimes a spear or lance, and occasionally a book and a stone.

St. Barnabas — His emblem in the Clog Almanacks is a rake, probably from some tradition relative to his martyrdom. Though not one of the twelve chosen by Christ, he is nevertheless styled an Apostle by St. Luke. He is said always to have carried about with him a copy of St. Matthew's Gospel, written by the Evangelist himself, from which he preached. Sometimes represented carrying this Gospel in one hand.

A GLOSSARY OF

Ecclesiastical Terms.

(Alphabetically arranged.)

Abbey—The habitation of a society devoted to religion. It signifies a monastery, of which the head was an abbot. Of cathedral abbeys the bishop was considered to be virtually the abbot. The word abbot comes through the Latin from the Syriac *abba*—father.

Abjects—Worthless, contemptible persons. (Ps. xxxv. 15.)

Advent—The first season of the Church's year. Being a solemn and penitential season, all music and ritual of a jubilant character are omitted. (See page 43.)

Advowson—The right of patronage to a church. The owner of the advowson is called the patron.

Aisle—That part of a church to the north or south of the nave, or main body, and separated from it by arches and pillars. From *Ala*, Latin for a wing. (See page 166.)

Alb—*Alba*, a sleeved tunic reaching to the ankles and confined about the waist by a girdle. It is the oldest Church habit which has come down to us, and was probably derived from the Jews.

Alleluia—A Hebrew word meaning "Praise ye the Lord."

All Hallow's Eve, or "Holy Eve," meaning the Eve of All Saints' Day.

All Saints—A Feast held on 1st November in commemoration of all the Saints of the Church. It is the last great festival of the Church's year. (See page 58.)

Alms—Offerings of money, including any other devotions (or things devoted to God) of the people. Relief given to the poor.

Alms Bason—The dish or tray in which the bags are placed after the Offertory.

Amen—A word meaning "So be it," and signifying approval of what has gone before.

Angels—Spirits created by God.

Anglican Music—A school, or style of music originated by writers for the English Church Services in comparatively modern times. (See page 73.)

Annunciation, or Lady Day—A Feast held on 25th March to commemorate the visit of the Archangel Gabriel to announce the Incarnation. (See page 53.)

Ante-Communion—That part of the Office containing the Commandments which is said when there is to be no Consecration or actual Communion.

Anthem—Any Psalm or Hymn sung in parts or by course. This is the most ancient form of Church music derived from the Jewish Temple. The Church of England directs an Anthem to be sung "in choirs and places where they sing" after the third Collect at morning and evening prayer. Anthems

were introduced into the English Church early in the reign of Queen Elizabeth. Derived from Antiphon. (See Antiphonal.)

Antiphonal—An adjective applied to the alternate singing or chanting of verses by the two sides of a choir. The word means voice against voice. (See page 73.)

Apocrypha—Certain Books of Hebrew Scripture, of which the genuineness and authenticity are disputed.

Apostles, The—God's earthly messengers. Early in the second year of our Lord's ministry "He called unto Him His disciples, and of them He chose twelve, whom also He named Apostles."

Apostolical succession—A successor is one who succeeds or follows after another. The Apostles appointed certain persons—Timothy and Titus, for instance—to succeed themselves as superintendents or bishops of the Churches. These bishops appointed other bishops to be their successors; and so the succession has continued down to the present time all over Christendom. None but bishops can consecrate bishops (Eph. ii. 20).

Apse—The semi-circular, or many sided end of a church or chancel, and commonly forms the Sanctuary. Its roof is generally lower than that of the rest of the building, and is in the form of half a dome.

Arcade—In church architecture, a series of arches supported by pillars or shafts. Introduced early in the Norman style (1066 A.D.).

Archbishop—Chief bishop. This is not a distinct order in the ministry, but a post of superiority

in the three orders. There are no spiritual functions attaching to the office of an archbishop which a bishop may not perform. He has the oversight of the other bishops as well as of the inferior clergy in his province. (For title, see "*Reverend*.")

Archdeacon properly means chief deacon, and was originally the name given to the eldest deacon, who was governor over the rest in great churches where the bishop had many deacons. This was a most important office at a very early period of the Christian Church. Now the bishop's diocesan assistant. (For title, see "*Reverend*.")

Articles, The 39, first published in A.D. 1549, and revised in 1604, contain an account of certain leading Doctrines, especially those which were in discussion at the time they were drawn up. An expression of faith. (See page 147.)

Arts—One of the faculties in which degrees are conferred in the universities. There are two degrees in arts—that of bachelor and that of master.

Ascension Day—"This day was Christ's perfect triumph over the Devil, leading Captivity Captive." This Feast is celebrated forty days after Easter Day, which was the number of days passed by our Saviour upon earth after His resurrection. (See page 47.)

Ascription—The words at the end of the sermon, "Now to God the Father."

Ash Wednesday—The first day of Lent; so called from the ancient practice of strewing ashes on the head. In the Roman Church the

custom still remains. Having absolved the people, the priest blessed the ashes, and put it on their heads in the form of a cross, saying, "Remember, O man, that dust thou art, and unto dust shalt thou return." A time of penitence. (See page 45.)

Atheist—One who denies the being and moral government of God.

Audibly—With a loud voice, so as to be heard.

Augustine, St.—Archbishop of Canterbury, A.D. 604. Sent by Gregory the Great to evangelise England. Founded Canterbury Cathedral, and induced King Ethelbert to build a Monastery, on which site now stands St. Augustine's College, where Missionaries are trained to go out and preach the Gospel in heathen lands. Canterbury is the Metropolitan See of England.

Banner—In the chapels of orders of knighthood—as in St. George's, Windsor, the Chapel of the Order of the Garter; in Henry VII.'s Chapel at Westminster, the Order of the Bath; and in St. Patrick's, Dublin, the Order of St. Patrick—the banner of each knight is suspended at his installation over his appropriate stall. Also, it is not uncommon to see banners taken in battle suspended, as a beautiful way of expressing thankfulness to God for that victory which He alone can give.

Banns (of Marriage)—Derived from a barbarous Latin word *Banna*, which signifies a publication, edict, proclamation.

Baptistry—A portion of a church set apart for the administration of Holy Baptism.

Bede—Was born A.D. 693, at Jarrow, Northumberland. Surnamed the "*Venerable*" for his piety and learning. His greatest work is the "Ecclesiastical History of England," which is almost our only authority for the early history of Christianity in England.

Belfry—The place where the bells are hung. Belfries were originally detached from the church. The great central towers of our cathedrals were not originally constructed for bells, but for *lanterns*, to give light to the central portion of the church. The bells were contained in the towers or turrets at the west end, or at the angles of the church.

Bells—Were not in use in the first ages of Christianity. About the year 420 A.D. the Bishop of Nola, in Campania, introduced a large brass vessel which, when struck by a hammer, summoned the inhabitants to prayers. Hence the two Latin names for a great bell—Nola, Campana, from the town and country where they were first used. In Britain bells were used in churches in the sixth century. "Bede," on the "Irish Round Towers," has shewn that these towers, as their name denotes, their form and locality suggest, and tradition teaches, were intended for ecclesiastical belfries. In the same work it is shewn that bells were known in Ireland as far back as the age of St. Patrick.

Benedictine Order—(See "Dunstan" and page 26).

Benediction—A blessing.

Benefice—All Church preferments, except Bishoprics, are included under the term "Benefice."

Bidding Prayer—A long prayer ordered by the 50th canon to be said before all sermons; and quite distinct from the collect which is usually repeated, without authority, before a sermon, and erroneously called the Bidding Prayer. (See Invocation.)

Bier—A carriage of wood used for carrying the dead at funerals.

Bishop—The highest order of the ministry. His functions are to rule his diocese, adjudicate in his court, ordain priests and deacons, confirm, and consecrate churches and cemeteries. (For title, see "*Reverend.*")

Bishop's Ring—A plain band of gold, with a sapphire, emerald, or ruby, worn on the third finger of the right hand.

Bowing—A sign of respect, reverence, and humility. "At the name of Jesus every knee shall bow."

Brasses—Monumental slabs of brass were much used in the middle ages. The earliest of which there is any record was in A.D. 1208. It is remarkable that the earliest brasses are quite equal in beauty of form and execution to any of a later date. From the fifteenth century a gradual decline of the art is visible. The destruction of brasses at the Reformation was great; at the Rebellion still greater. (See Monumental Brasses, page 169.)

Brawling—Speaking or talking during Divine service; a punishable offence.

Buttress—A projection for giving extra strength to the wall.

Calendar—This word is derived from *calendæ*, the first day of the Roman month. It contains

not only the days of the month in their numerical order, but a register of the holy days observed by the Church, as well as of the chapters appointed by her to be read at morning and evening prayers.

Candlemas—From the custom of lighting up churches with tapers and lamps in remembrance of our Saviour having been declared this day (2nd February) by Simeon "to be a Light to lighten the Gentiles," hence as an emblematical representation of the blessings of the light of Christianity.

Canon is the name of certain members of the foundation in cathedrals and collegiate churches. It is equivalent to *prebendary*, for which it has been recently by authority substituted, except in those collegiate bodies where there previously existed canons and prebendaries. In such cases the title of *prebendary* is retained;—"an ecclesiastical law."

Canopy—A projecting covering over a statue, &c.

Canticles literally signifies songs, but is peculiarly applied to a canonical book of the Old Testament—"the Song of Songs." In our Prayer Book it is applied to the "Benedicite."

Cantoris—The side of the choir on which the cantor or chief singer sits—the north side.

Carols—Hymns sung at Christmas in memory of the Song of the Angels which the shepherds heard at our Lord's birth.

Cassock—A black garment with plain sleeves like a coat, made to fit close to the body, and tied round the middle with a girdle. It is worn

under the gown or surplice. The cassock was not originally appropriated to the clergy.

Cathedral—The central church of a diocese in which is the bishop's "*cathedra*" or chair, or, as it is now called "throne," from the Greek word "*thronos*," a chair.

Catholic—Universal; the whole Church of Christ in all its branches is spoken of as the "Holy Catholic Church." (See page 111.)

Cemetery means a sleeping-place, a place of burial. In the sixth century churchyards came into use.

Chalice—A cup of precious metal, in which the wine is consecrated at Holy Communion. It consists of three parts—the foot for standing on, the stem for holding by, the cup for drinking out of.

Chancel—The eastern part of a church, separated, as in cathedrals, from the nave by the screen, and comprising the choir and sanctuary. From *cancellus*, meaning bars or lattices. Chancels date from the thirteenth century. (See page 166.)

Chancellor (Diocesan)—Originally the bishop's deputy, experienced in civil and canon law.

Chant—A word derived from the Latin *cantus*—"a song." The chant properly signifies that plain tune to which the prayers, the Litany, the versicles and responses and the psalms are set, in choirs and places where they sing. Of the chants for the psalms, the chants consist of two kinds, single and double. The single is an air consisting of two parts, and the double consisting of four strains and extending to two verses. (See p. 73.)

Chapels—In England there are several sorts of chapels—*royal*, *chapels-of-ease*, *lady chapels*, &c., Chapels which were formerly built by persons of consideration and dedicated to their memory. Some cathedrals, as at Gloucester, Durham, &c., have early prayers in the lady chapel.

Chaplains—A comprehensive name applied to the members of cathedrals, collegiate churches and chapels, who are responsible for the daily service. Clergymen who officiate in the army and navy, in the gaols, hospitals, and workhouses, are called chaplains.

Chapter (Dean and Chapter)—The style and title of the governing body of a cathedral, of which the dean is chief.

Charge—The address delivered by a bishop at a visitation of the clergy under his jurisdiction.

Charity—Latin *caritas*, love ; charity has now lost that sense.

Cherub is the Hebrew for knowledge. Cherubim is the plural for cherub, as seraphim is of seraph. It is thought that the cherubim are spirits of knowledge and angels of the second order.

Choir—That part of a church containing stalls and seats for the clergy and choir called the chancel ; a body of persons who are set apart to lead the singing in Divine Service. (See page 166.)

Christians ("all who profess and call themselves")—Originally these words in the Prayer had special reference to the Nonconformists, who had multiplied during the Commonwealth ; but they are applicable to any who may have

departed from the right rule of faith, without having actually abandoned Christianity.

Christmas—(See page 43.)

Chrysostom, Saint—(See page 95.)

Church—The Society of faithful men, instituted by our Blessed Lord, and gathered by His apostles, as the depository of divine truth and the channel of God's grace. (See art. 19.)

Churchwardens—Very ancient officers, appointed to take care of the goods of the Church.

Churchyard—The ground adjoining to the church in which the dead are buried. Churchyards came into use in the sixth century. (See cemetery.)

Circumcision—(See page 44.)

Clerestory—The upper part of a nave of a church with windows which rise above the triforium or nave arches.

Clergy—A general name for the three orders in the ministry—bishops, priests, and deacons; derived from the Greek word *cleros*, a lot or portion, and signifies the body of men elected to their office by the Holy Spirit, and allotted to God because He and His Church are their lot and inheritance.

Clerk—An abbreviation of the word *clericus*, or clergyman; a layman who conducts or leads the responses of the congregation.

Cloister—A covered walk round the quadrangle of a monastery, often applied to the monastery itself as a cloister church. (See Monastery.)

Collect—A short prayer, generally consisting of one sentence only, which *collects* or summarises the petitions of the day, or which is said when the people are collected together.

Colours—White signifies purity and joy, red typifies the blood which was shed for Christ, black signifies mourning. Ceilings of chancels are sometimes painted on a decorated ground blue in remembrance of the vault of heaven with golden stars.

Commination—A penitential service used on Ash Wednesday. The word means a curse. The curses contained in Deut. xxvii. against impenitent sinners are read, and the congregation answer Amen to every sentence, as acknowledging the justice of it. The 51st Psalm should be *said*, not sung.

Commissary—A title of jurisdiction.

Communion—Fellowship; applied to the Lord's Supper as the closest bond of Christian fellowship, whereby we receive the Holy Ghost, and are made one with Christ and with each other.

Confirmation means strengthening, called in the New Testament "laying on of hands;" and this is the alternative name of the rite in the Prayer Book. After the example of the Apostles the Bishops of the Christian Church lay their hands on the heads of those who have been baptized, with prayer for the manifold gifts of the Holy Spirit. Confirmation is not administered until persons have come to years of discretion, and then on their ratifying in their own persons the vows made in their behalf at baptism. (See page 139.)

Congregation—An assembly or meeting (Heb. x. 25).

Consecrate—To set apart to the service and worship of God by certain ceremonies and rites.

The word "consecration" is used for admission into the order of bishops.

Corpse—A dead body.

Credence Table—A table of wood or stone usually placed at the south side of the Sanctuary, sometimes let into the wall. Used to hold the sacred Elements and vessels before being placed on the Holy Table. (Read the second Rubric after the Offertory Sentences, and see page 128.) Supposed to be derived from the Italian word *Credenza*—a table.

Creed—A short form of Christian truth provable by Scripture.

Cross—In the fifth century the Cross was everywhere used among Christians; later on, when the Church had driven back heathenism, it was erected by the wayside, in the market-place, in the cloister, and in the churchyard; the sign of redemption; a profession of faith. (See Emblems.)

Crozier—The pastoral staff of an archbishop; a sign of authority. It is distinguished from that of a bishop by being surmounted by a cross instead of a crook.

Crucify—To put to death by nailing to a cross.

Crypt—The subterranean vault under any portion of a church.

Cup—The sacred vessel in which the consecrated wine is conveyed to the communicant. (See *chalice*.)

Cupola—The cupola is in the form of half a hollow ball, covering a circular space. (See Dome.)

Curate—One having care or charge of souls, generally used now to signify the curate-

assistant; a clergyman appointed to assist another in his duties.

D. G. (*Dei Gratia*)—"By the grace of God."

D. V. (*Deo Volente*)—"If the Lord will" (St. James iv. 15); by God's grace.

Deacon—One ordained to the lowest degree in holy orders.

Dean—A Dignitary in Cathedral and Collegiate Churches and head of the Chapter. The name is derived from Decem (ten), a Dean having been probably appointed in the earliest instances to preside over *ten* Canons or Prebendaries. Of the same derivation is the office of a *Rural Dean*, whose functions may have extended at first to no more than Ten Churches. It is the province of the Rural Dean to inquire into the state of the Fabrics of Churches and Parsonage houses, &c., and to make a report to the Ordinary (the bishop). (For title, see "*Reverend.*")

Decani—The dean's side of the choir, the south side.

Decorated—The style of architecture which succeeded the geometrical, A.D. 1315, and gave place to the perpendicular, A.D. 1360.

Deists—Those who deny the *existence and necessity* of any revelation, and acknowledge that the being of a God is the chief article of their belief.

Desecration—See "*Sacrilege.*"

Diocese—The circuit of a bishop's administration or jurisdiction.

Dispensation—A formal licence, to do, or leave undone, something which is not permitted by accepted laws.

Dissenters—Separatists from the Church.

Dome—The term usually applied to a *cupola*, from the Italian "duomo."

Dossal—A hanging at the back of an altar or stall.

Doxology—Any form or verse in which glory is ascribed to God or to the Trinity.

Dunstan, Saint—Archbishop of Canterbury, A.D. 988, established the "Benedictine Order" throughout this country, and put down the secular clergy. He presided over the See of Canterbury twenty-seven years, and was a great promoter of ecclesiastical law and discipline.

Eagle—See Lectern, and "Christian Emblems."

Early English, or Lancet—The first style of pure Gothic architecture, established about A.D. 1190, and merging in the geometrical, about A.D. 1245.

Easter Day is always the first Sunday after the full moon, which happens upon, or next after, 21st March. (See page 81.) The yearly Festival appointed by the Church to commemorate the Resurrection of Christ.

Easter Offerings—Gifts in money or kind given in accordance with ancient custom to the clergy by the faithful at the season of making their Easter Communion.

Ecclesiastical—Belonging to the Church; opposed to civil, or belonging to the State. (See p. 111, "The Holy Catholic Church.")

Effigy—An image of a person in painting or sculpture.

Elements—The bread and wine for Holy Communion.

Ember Days—From a Saxon word signifying a *Circuit*, and is used to mean days returning at certain seasons. The Wednesday, Friday, and Saturday after the first Sunday in Lent. The Feast of Pentecost—September 14th and December 13th. Ember Days are observed as the regular times for the Ordination of the Clergy. Read Acts xiii. 2, 3.

Epiphany—(See page 44.)

Episcopal—We call the Church Episcopal, because it is governed by Bishops, from the Greek word *Episkopos*, "Overseer."

Eve—The evening before a festival. Every festival has an eve.

Evensong, or Evening Prayer, is an abridgment of the ancient services for Vespers and Compline. (See page 42.)

Eucharist—A name universally applied to Holy Communion. Literally "a giving of thanks."

Ewer—A vessel used for filling the font.

Exhortation—Each of the addresses beginning "Dearly beloved" is so called.

Faculty—An order from the Bishop granting some privilege not existing by common law. A Faculty is necessary before any important alteration can be made to a church. In the Irish Church the authorisation of the incumbent, the Select Vestry, and the Bishop or Representative Body of the church is required for alterations in church.

Fast is a day or season set apart for penitence and prayer, generally in preparation for some joyful season which is to follow, or for the attainment of some spiritual blessing.

Feast or Festival is a day or season set apart for the joyful commemoration of some event or mystery in connection with the life of our Lord or the history of the Church. Festivals have been observed from the earliest ages of the Church.

Flagon—A vessel used to contain the wine in the Holy Eucharist which may be needed for consecration if that in the chalice "be all spent."

Font—The place of baptism, usually placed at the door of a church, so that the entry of the child into the "building made with hands" may symbolise his spiritual entry into the Church of Christ.

Fridays are memorial days of our Lord's death, and have been observed as such from the earliest times of Christianity. (See The Litany, page 108.)

Frontal—The hanging panel in front of the Holy Table.

Gentile—From *Gentes*. All the world except the Jews were called Gentiles.

George, Saint, A.D. 290—The Patron Saint of England. The legend of St George's combat with the Dragon (symbolical of the Christians' strife with the Power of Evil) is too well known to need repetition here. His connection with England is derived from the legend of his appearing at the head of a numerous army, carrying a Red Cross banner to help Godfrey de Bouillon against the Saracens at the Siege of Antioch, since which time he has been regarded as the Champion of Christendom as well as of England. Emblem

—A White Flag or Banner with a Red Cross on it.

Ghost—A spirit. "Giving up the ghost" means dying.

Glebe—This term is applicable both to rectory and vicarage.

Good Friday—The last Friday in Lent, upon which we commemorate the death of our Lord. It is the most solemn of all fasts, and has been observed from the earliest ages with watching, fasting, and prayer. (See page 46.)

Gothic—A general term for that style of mediæval architecture of which the pointed arch is the most prominent character. Together with *Romanesque* (an equally general term for that style of which the round arch is the most prominent character) it comprehends all mediæval ecclesiastical architecture in England. The sub-styles with their dates may be roughly stated as follows:—

Romanesque:

Saxon to 1066; Norman, 1066 to 1145; Transition, 1145 to 1190.

Gothic:

Early English, 1190 to 1245; Geometrical, 1245 to 1315; Decorated, 1315 to 1360; Perpendicular, 1360 to 1550.

Grave—The resting place of a dead body.

Gregorian Chant—This general designation is given to the collection of chants compiled by Gregory the Great about A.D. 600. These chants form the basis of our cathedral music. It is known that Gregory merely collected, arranged, and improved the chants which

had already been in use for centuries before his time. He increased the number of tones from four to eight, of which number the Gregorian chants still consist. Much of the old English Church music since the Reformation is based upon the Gregoriant chant, though none of our standard musicians were ever servile followers of a system which, though very venerable, is imperfect. (See page 73.)

Gregory the Great—Bishop of Rome, A.D. 590, Sent St. Augustine with forty companions to evangelise England. His great aim was to introduce order and discipline into the Church, and he compiled those chants which are now in general use and called after him "Gregorian Tones."

Guild—A society formed for any purpose, sacred or secular.

Hallowed—Hallow means to honour and revere; and we hallow God's name in three ways—(1) By our lips in conversation. (2) By our thoughts when they are regulated by His grace. (3) By our outward action when we bow in the name of Jesus.

Hardness of Heart—A condition of mind which is fatal to a high standard of Christian character and life.

Hearse—The carriage in which corpses are carried to the grave.

Heretic—A person who will not follow the teachings of the Catholic Church, but who prefers to choose his own way in matters of religion.

"*Holy, Holy, Holy*"—Thrice holy, because of the inherent holiness of each Person of the

Blessed Trinity. This angelic cry, called "The Tresagion," has been used from the very earliest ages.

Holy Day—The day of some ecclesiastical festival.

Holy Ghost—The third person of the Holy Trinity; the spirit proceeding from the Father and the Son. The Comforter.

Holy Orders—Read Preface to the Form "for making, ordaining, and consecrating Bishops, Priests, and Deacons."

Holy Table, The, is usually raised three steps above the ground of the choir, some say, in order that the clergy should ascend the first and last step with the right foot. The north side of the table is called the Gospel side; the south the Epistle side. (See Christian Emblems, three Steps.)

Holy Week—The week before Easter. (See p. 45.)

Homily—A sermon or discourse, delivered in a plain manner, so as to be understood by the common people. (See p. 125).

Hood—A Badge hanging down the back of a Graduate to denote his Degree. The Hood was originally a habit among the ancient Romans, being a coarse covering for the head. From the Romans the use of it was taken up by the Monks, from whom the Universities adopted it to denote the various degrees among the members. The Church of England enjoins that every minister who is a graduate shall wear his proper Hood during the time of Divine Service.

Hymn—A song of adoration.

I.N.R.I.—Initials of the Latin version of the "Accusation" over His head upon the Cross

—"Jesus Nazarenus Rex Iudœorum"—Jesus of Nazareth, the King of the Jews."

Incarnate—Made flesh ; made man.

Incumbent—He who is in present possession of a Benefice.

Induction—The formal mode of placing a clergyman in possession of a living to which he has been presented.

Infidels—Do not believe in God or in Christ.

Infinite—Without bounds, unlimited, having no end.

Installation—The act of giving visible possession of his office to a canon or prebendary of a cathedral, by placing him in his *stall.*

Instruction—A short practical address or lecture, generally upon some point of Catholic practice.

Intone—To recite or chant upon one note, with inflections of the voice at stated places according to certain rules.

Introit—From the Latin word "*introire,*" to enter; was a psalm sung as an introduction to the service of Holy Communion.

Invocation—The use before the sermon of the words, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen" is very ancient. (See *Ascription.*)

Jerome, Saint, was a Roman lawyer, A.D. 420. His great work was the translation of the Holy Scriptures into Latin, which is known by the name of "The Latin Vulgate."

Kneeling—Kneeling is the proper attitude of prayer. (See Ps. xcv. 7, 1 Kings viii. 54; 1 Cor. xiv. 25.)

Knell—A bell tolled at funerals.

Lady Chapel—A chapel generally behind the reredos. (See *chapels.*)

Lady Day—See Annunciation (25th March) and page 53.

Laity—From *laós*, the people, as distinguished from the clergy.

Lammas—A corruption of the old English for "Loaf Mass." At the feast of St. Peter in Chains it was the custom to bring offerings in kind (loaves) to church, representing the first-fruits of the harvest, 1st August.

Lantern—The central tower of a cross church, when it is open over the cross.

Leaven—Is used to signify a *secret power*, which, when once hidden in the heart and abiding there, will change the whole character.

Lectern—A reading-desk; the stand at which the lessons of the day are read.

Lent—The Spring Fast; from the old Saxon word "Lenten," meaning Spring. (See p. 45.)

Lintel—A horizontal piece of stone over a doorway.

Litany—A Litany means a prayer, and should therefore be sung kneeling. (See page 107.)

Liturgy—Means any regular formulary for use in public worship, but properly applicable to the service of Holy Communion.

Lych Gate means the gate of the dead, from *lich*, "a dead body;" originally intended for the accommodation of mourners while waiting for the arrival of the clergy and procession from the church at funerals.

Martyr—A witness. When Christians speak of martyrs they mean those who have borne

witness to the truth by laying down their lives for it.

Mass—The word *Mass* is derived from the Latin *Missa*—"Ite Missa est"—*i.e.*, "depart, the assembly is dismissed." These words were used at the sending away of the congregation at the end of their respective services by the mediæval and Latin Church. This term was a general name for every part of Divine service, and thus Christ-mas, Michael-mas, &c., means "The religious office of Christ's nativity," &c., &c.

Matins, or *Morning Prayer*, is an abridgement of the ancient services for matins, lauds and and prime. (See page 41.)

Maunday Thursday, or Maundate—(1) From the institution of the Lord's Supper on that day, and the *command* given to the Apostles for its continued observance, or from the new commandment "to love one other;" (2) or from Anglo-Saxon *Mand;* a hand-basket used to receive the Royal gifts; the day before Good Friday.

Meditation—A meditation is a conversation of the heart and mind with God; an application to religious devotion of the three powers of the soul—the memory, the understanding, and the will. Meditations are sometimes uttered aloud in the public services—*e.g.*, at Holy Communion.

Metropolitan—This term is synonymous with archbishop.

Michaelmas—The Festival of St. Michael and All Angels, 29th Sept. (See p. 57.)

Militant—A term applied to the Church on earth, as engaged in a warfare with the world, sin, and the devil; in distinction from the Church *triumphant* in heaven.

Minister—A Latin word synonymous with deacon; now, however, applied to the clergy in general.

Minor Canons—Priests next in rank to the canons or prebendaries of cathedrals, but not of the chapter, who are responsible for the performance of the service.

Minster—A monastery; an ecclesiastical fraternity; a cathedral church. The word is yet retained, as West*minster*, York*minster*, &c.

Mitre—The ceremonial head-dress of a bishop. From its shape symbolical of the cloven tongues.

Monastery—The residence of persons, whether male or female, who have bound themselves by monastic vows. From their solitary life they gained the name of monks, or monastics—*i.e.*, persons living alone. The dissolution of monasteries began so early as A.D. 1312, when the order of the Templars was suppressed. Henry VIII. obtained an Act of Parliament by which all the Religious Houses throughout England were dissolved.

Monument—The memorial placed over the body of a Christian after his burial in consecrated ground.

Mullion—The stone piers between the lights of a window.

Nave—The main centre body of a church in which the congregation sits, and generally having an aisle on each side.

Oblations—The elements of bread and wine.

Offertory—So called because it is that part of the Communion Service in which *the offerings* are made. (See page 126.)

Oratorio—A sacred musical drama, derived from the word *oratory*, or chapel, where this kind of spiritual drama originated.

Ordained—Set apart by the laying on of the hands of the bishop; for holy orders; the celebration of Divine worship; the administration of the Sacraments; and the service of God to the salvation of souls.

Ordinal—That part of the Prayer Book containing the offices for the ordination of bishops, priests, and deacons.

Ordinary, The, means the bishop of the diocese.

Organ—The greatest of all instruments of music, consisting of pipes, made vocal by wind; supplied by bellows and acted on by keys touched by the hands and feet. The first organ was made by Ctesibius, of Alexandria, about 200 years B.C. England was the first country to adopt the organ for church purposes, in 669. At the Reformation a large destruction of organs took place.

Organist—An ecclesiastical officer whose business it is to play upon the organ in churches. No pains ought to be spared to render the office not only respectable and efficient, but religious also.

Palm Sunday—The sixth Sunday in Lent. This day commemorates the entry of our Lord into Jerusalem, when the people strewed the way with Palm branches, and cried "Hosanna."

Parish—That circuit of ground which is committed to the charge of one parson or vicar having care of souls therein.

Parson—(*Persona Ecclesiæ*)—Properly signifies the Rector of a Parish Church.

Parsonage—The Parson's residence.

Passing Bell—A bell tolled in the church when a soul has just passed away.

Passion-suffering—The suffering of our Lord.

Passion Sunday—The fifth Sunday in Lent and the first day of Passion-tide.

Passion-tide—The last two weeks of Lent in which our Lord's passion is commemorated. (See page 45.)

Passover—See Holy Communion (history of).

Pastor—Literally, a shepherd; figuratively, the Bishop of a Diocese.

Pastoral Staff—A staff like a shepherd's crook, carried before a bishop, the symbol of episcopal power. (See *Crozier*.)

Paten—A plate of precious metal, on which the bread is consecrated at Holy Communion.

Pater Noster—Literally "Our Father;" the Lord's Prayer.

Patrick, Saint—Apostle of Ireland, A.D. 432. Ordained by his uncle in Paris, consecrated Bishop, and came to Ireland as a Missionary to preach the Gospel. He founded a Monastery with the City of Down Patrick. In A.D. 455 he founded the Cathedral Church of Armagh, and established it as the Primatial See of the Irish Church. He died on the 17th of March, in consequence of which, that day has been observed for his commemoration from time immemorial. The year of his death is stated to be A.D. 492. He was buried in Down.

Patron Saint—The saint to whom any church or individual is dedicated.

Pentecost—(See *Whit Sunday.*)

Penitential Psalms—These are the 6th, 32nd, 38th, 51st, 102nd, 130th, and 148th. They are all used in the services for Ash Wednesday.

Pews—These are enclosed seats in churches. Pews, according to modern idea, were not known till long after the Reformation.

Porch—A part of the church in which anciently considerable portions of the Marriage and Baptismal Services were performed; being commenced here they were finished in the church.

Prebendary—(See *Canon*, and *Dean.*)

Precentor—A choir master, or director of the music in a choir.

Prelate—An ecclesiastic having jurisdiction over other ecclesiastics. Before the Reformation abbots were styled prelates.

Priest—One holding the sacerdotal office; the second of the three orders of Christian ministers.

Primate, or *Metropolitan*—(Which see.)

Processions—The general rule observed in processions is that those holding positions of greater dignity shall walk behind those occupying positions of lesser dignity. Processions are formed to avoid unseemly scrambles. which must otherwise take place.

Professor—A public teacher in a university.

Prophet—One who foretells; men who spoke for God—*i.e.*, who received messages from God and delivered them to mankind.

Proselyte—A new convert.

Protestant—A term originally applied to the adherents of Luther, who protested against

the Edict of Spires, and afterwards used in England to describe all those who *protested* against the Romish supremacy, and the errors of the Church of Rome, A.D. 1529.

Provost—The designation of heads of some colleges in our universities.

Psalter—The book in which the Psalms are arranged for the Service of the Church.

Pulpit—From the Latin *Pulpitum*, a desk or stand for preaching in. Pulpits were comparatively rare before the reign of Elizabeth.

Puritans—A name assumed by the Ultra-Protestants in the reigns of Elizabeth, James I., and Charles I., who called themselves *pure*, though their doctrines were so impure as to lead them on to the murder of their Archbishop and their King.

Quadragesima—A name formerly given to the first Sunday in Lent—forty days before Easter.

Quinquagesima—(See page 45.)

Reading in—The first formal reading of Divine Service by a new incumbent in the presence of a competent witness—a legal requirement.

Rector—Strictly the clergyman of a Parish where the church property is in ecclesiastical hands. (See *Vicar*.)

Red Letter Days—Those greater festivals for which special Collects, &c., are provided in the Prayer Book, so called from being printed in the kalendar in Red Letters.

Reformation—The rescue of our Church from the usurped dominion of the Pope, and its restoration from the corruptions of Popery to a nearer approach to primitive purity, which took place in the sixteenth century.

"*Rehearse distinctly*"—This direction is given to over-rule the practice, which before the Reformation, and still in the Church of Rome, prevailed of saying portions of the Service "*Sotto voce*," or in an undertone. Read first Rubric in Prayer Book, and those before the Lord's Prayer and Te Deum.

Reredos—A carved screen at the back of the Holy Table.

Responses—(See *Versicles*.)

Retreat—A short season of retirement from the world, intended for prayer, self-examination, and other devotional exercises.

Reverend—The title given to ecclesiastics of the second and third orders. The Archbishops being styled *Most Reverend*, the Bishops *Right Reverend*, Archdeacons *The Venerable*, and Deans *Very Reverend*.

Ring—The Ring having no beginning or end, is a symbol of eternity, and denotes the lasting character of marital constancy and love.

Rite—Ritual—The former of these terms signifies an Ordinance to be observed on solemn occasions in the Church. The latter—The Book containing the *particular* ordinances of any single Church.

Rochet—A white linen sleeveless Alb—confined to the Episcopal order. The full lawn sleeves are modern.

Rogation Days—Called from the Latin word *Rogare*, to ask, to supplicate. The Monday, Tuesday, and Wednesday before Ascension Day. (See page 47.)

Rood Screen, or *Loft*, the screen between the choir and the nave, so called from its having

originally a large cross or *rood* above it. It has often been made into an organ loft.

Rubrics—The rules or directions in the Prayer Book concerning the performance of the offices therein contained. They were so called because formerly they were printed in red, the Latin word for which is Ruber.

Rural Dean—(See *Dean.*)

Sabaoth is the Hebrew for hosts or armies.

Sacrament—The application of this word is now limited to those two Ordinances which Christ Himself instituted. Read Article 25.

Sacred—Holy, set apart to God.

Sacrilege—The desecration of objects consecrated to God.

Sanctuary—That portion of the chancel from the step on which communicants kneel to the east wall is generally called "The Sanctuary."

Schism—A wilful breach of the outward unity of the Church.

Sedilia—Three seats for the Celebrant and Deacons, placed inside the Sanctuary.

See—The seat of Episcopal Dignity, where the Bishop has his Throne or Cathedra. *Armagh* is the Metropolitan See of Ireland. *Canterbury* is the Metropolitan See of England.

Septuagesima—(See page 44.)

Seraph is the Hebrew for fire, and it is believed that the seraphim (the highest order of angels mentioned in the Bible) are called by this name, because they glow so brightly with the burning love of God.

Sexagesima—(See page 45.)

Sexton—From *Sacristan.* The duty of a Sexton is to keep the church and pews cleanly swept

and aired; to make graves for the burial of the dead, and to attend the church during Divine Service. (See Verger.)

Sharpness (of death)—Sin which St. Paul calls its sting.

Shrove Tuesday—The day before Ash Wednesday, so called because on that day everybody was wont to go to the priest to make his confession before commencing Lent, and be shrieved—shriven or shrove—*i.e.*, absolved.

Spire—The high pyramidal capping or roof of a tower.

St. Swithun (15th July) was Prior of Winchester Cathedral. In A.D. 838 he was consecrated Bishop, and celebrated for his wisdom, self-denial, and charity. In the year 862 he died, and was buried in a mean grave, where the rain might fall on it, at his own request. In the year 971 his remains were translated to a rich shrine inside the church; but it is said on the day appointed for the ceremony the *most violent* rain fell, and continued for thirty-nine days, and so prevented the translation of the saint's remains for nearly six weeks. Hence the popular notion that if rain falls on St. Swithun's Day it is sure to fall, in a greater or less degree, for forty days.

Stall—From the Italian *stallo*—a fixed seat. In cathedrals certain seats constructed for the clergy and other members of the church. The designation of the respective dignitaries are generally written on the stalls. (See choir.)

Steeple—The tower of a church with all its appendages, as urret, octagon, and spire.

Stole—A band of silk worn behind the neck of the Minister, the ends hanging down to about the knees in front, said to express submission to the yoke of Christ, of which the Stole is a symbol.

Suffrages—From the Latin word 'Suffragium," meaning a Voting Tablet, *or*, as in public worship, the united voice and consent of the people; thence approbation. (See Versicles.)

Surplice—From the Latin *super pelliceum*, a linen vestment worn by clergymen and others when officiating in Divine Service. A symbol of purity.

Surrogate—One who is substituted or appointed in the room of another.

Sydesman—A corruption of "Synodsman." In the present day sydesmen are persons chosen to assist the churchwardens, and deputed by them to assist in collecting the offertories and otherwise discharging their duties, and to act for them in their absence.

Synod—Of Greek origin, signifying an Assembly. The Synod of each Diocese meets annually in a convenient centre. In the Church of Ireland a Diocesan Synod consists of all the licensed clergy of the Diocese and lay representatives elected by the General Easter Vestries in the proportion of two laymen to each clergyman. The General Synod of the Church of Ireland, which is elected triennially by the members of the Diocesan Synods, meets annually in Dublin.

"The Tables" contain Lessons proper for Sundays; Lessons and Psalms proper for holidays; the Calendar and its Rules.

Throne—The Bishop's principal seat in his cathedral. (See cathedral.)

Tract—A Psalm, or other portion of the Scriptures, sung in penitential seasons in place of the Alleluia.

Transept—Churches which are built in the shape of a cross have two wings, one on each side, projecting at right angles with the nave and chancel—these are the transepts, north and south, forming, as it were, the arms of the cross.

Trinity—The Divine Being—Consisting of three persons united in one God.

Trinity Sunday—A Feast in honour of the Blessed Trinity. Before His Ascension into Heaven Christ commissioned His Apostles to go and preach to all nations, and to baptise "In the name of the Father and of the Son and of the Holy Ghost." (See page 47.)

Turks—Mahommedans, who believe in God and allow that Jesus was a prophet, but do not call themselves Christians.

Veil—A fair linen cloth used to cover the elements. It was originally held to symbolise the linen clothes in which the body of our Lord was wrapped when laid in the sepulchre.

Verger—Originally the man who carried the "verge" or staff before a cathedral dignitary; but now usually the same as a sacristan, who takes care of the church, shows people into seats, and performs various other duties. In country places this person is called the "sexton."

Versicles and Responses—Little verses or sentences uttered by the officiant, with corresponding replies by the congregation, sometimes called suffrages.

Vestry—A room for "vesting" in; a body of men selected from the parishioners,

Vicar—Literally one who acts for another; but in parish matters, the clergyman of a parish where the church property is in lay hands.

Vicarage—This term is synonymous with parsonage. The residence of the vicar or parson.

Vigil—From the Latin *Vigilare*, to watch; meant originally a night spent in prayer.

Voluntary—A piece of music played on the organ. The name is derived from its performance not being obligatory, but optional, with those in authority. Pieces of music played at other intervals of the service are called symphonies.

Vouchsafe means condescend to grant.

Whit-Sunday commemorates the descent of the Holy Ghost, and has been observed from very early times. Properly Whitsun-Day, from Anglo-Saxon, Fingstan Tag—fiftieth day—"*Pentecost*," or fifty days from Easter. (See page 47.)

Yule—An old word signifying festival, and still in use to designate the festival of Christmas.

"Make me a true Son of the Church, and of a disposition meek and charitable towards all men."

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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NOTE.—Where the letter "G" occurs see Glossary.